Christian Courier

52nd Year of Publication

August 16, 1996/No. 2497

A Reformed Weekly

REDEEMER COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
AUG 21 1996

Mexican seminary has great potential to spread Reformed worldview

Alan Doerksen

MISSISSAUGA, Ont. — Seminario Teologico Juan Calvino in Mexico City has the potential to serve as a beachhead for the Reformed faith in Mexico, says Harry Antonides. In mid-June, Antonides, director of research and education for the Christian Labour Association of Canada (CLAC), was given an honorary doctorate in sacred theology from the seminary, which he has visited twice to give lectures.

Antonides' first contact with the seminary was through retired Calvin College philosophy professor Dr. Evan Runner, who recommended him to the seminary. Another point of contact with the seminary was Antonides' book *Stones for Bread,* which includes a chapter on liberation theology. This chapter has been translated into Spanish and widely distributed through the Spanish-speaking world. Antonides describes the chapter as an "antidote" to various writings on liberation theology by Catholics and other Protestants.

The seminary has five staff and about 50 students at present. One professor, Dr. John Paul Roberts, is American and is Antonides' main contact with the seminary. The other professors are Mexican. Some of the staff speak and understand English, but most of the students are unilingual Spanish speakers, says Antonides.

Dario Hilbrands, a seminary student and director of a Christian school in Queretaro, is a paraplegic whom Antonides describes as "a very thoughtful, dedicated person who is just so excited about discovering this particular world-and-life view."

Translates Dooyeweerd

Since Antonides speaks no Spanish, he was helped by a translator, Dr. Adolfo Garcia de la Sienra, during his two visits to the seminary. He describes Sienra as "a true scholar and a fairly recent convert to the reformational philosophy as developed by the late Herman Dooyeweerd." Sienra has been translating Dooyeweerd's writings

See **MEXICAN** *page 2...*

COURTESY HARRY ANTONIDES

Harry Antonides (centre) with staff and friends at Juan Calvino Seminary in Mexico City

Calgary church members paint their faith

DERRICK BRUIN

The four children, left to right, are Karin, Luke, Nico and Hannah Abma

Cindy Bruin

CALGARY — Members of First Christian Reformed Church in Calgary used a sunny Saturday in July to "Take It to the Streets" in a unique day of family fun and evangelism. Church members of all ages painted the sidewalk around the church building. By the end of the day over 30 sidewalk blocks were illustrated with colorful depictions of selected scripture passages.

The families, young adults and singles who participated paid $10 each to sign up for a sidewalk block, with fees covering costs of paint supplies and providing funds for street ministry in Calgary. Painters ranged in abilities from three-year-old "splashers" to professional artists. Participants enjoyed sunny skies, helium balloons, ice cream cones, a soup-and-bun lunch and a day of community-building and fun.

According to Derek Pulliam, fine arts co-ordinator at First CRC, "Take It to the Streets" had two purposes: first, to provide an opportunity for "family worship and service"; and

See **SIDEWALK** *page 2...*

In this Issue

A girl learns a lesson about the dark ..... p. 10
Trouble in the church, part 2 ..... p. 12

LIBRARY REDEEMER COLLEGE
777 HWY #53 EAST
ANCASTER, ON
Dec 96
L9K 1J4

News

Mexican students interested in Christian labor, politics

... *continued from page 1*

into Spanish, Antonides adds.

The main focus of the seminary is worldview teachings and instruction. "They are really excited about a Reformed worldview.... It's the biblical framework provided by the Reformed perspective that the people find so helpful. The potential of the Reformed world-and-life-view is immense," Antonides says.

The seminary provides worldview studies for Christians involved in business and professional life and also prepares students for Christian ministry work.

Upsurge of evangelicalism

The Catholic Church is still dominant in Mexico, but there is now "an upsurge of general evangelicalism in Mexico [with] a strong streak of Pentecostalism," says Antonides. Many Pentecostal and Baptist students came to his recent lectures at the seminary.

Mexico also has a traditional Presbyterian church that goes back some generations. "There has been a lot of mission work done by the Presbyterian Church," notes Antonides. But he adds that other religions are growing quickly in Mexico. "People are looking for guidance."

In 1992, Antonides made his first visit to the seminary, lecturing on the experience of CLAC in Christian labor work, and on politics and Christian party formation. Students and staff were very interested, so Antonides was invited back this summer. In June he lectured on the Kingdom of God and its implications for politics, economics and unions. "We still live in the tension between the first and second coming of Christ," he says. "It is a tension filled with a sense of joyful expectation and a quiet, rock-bottom assurance."

Antonides describes the honorary doctorate he received in June as a recognition of the seminary's interest in what CLAC is doing as an organization.

Seminary is outpost of Reformed faith

Antonides sees "a lot of potential" in the seminary for spreading the Reformed worldview in Mexico. "It is really quite amazing that this small institution has maintained itself as a significant outpost of Reformed faith and action.... The potential for spreading an integrated biblical world-and-life-view in Latin America is tremendous, but much needs to be done in teaching and translating available material. They have begun to do some translations, but are short of everything, including equipment, staff and finances."

Antonides notes that some Reformed Christians are discussing the possibility of starting an organization in Canada to serve as a channel to support the Mexican seminary. "Those of us who are convinced of the amazingly rich insights in the reformational world-and-life-view ought to give this a lot of careful attention," he says.

On August 10, Dr. Roberts from Juan Calvino came to Redeemer College in Ancaster, Ont., to speak on the needs and opportunities faced by the Mexican seminary.

Antonides is looking forward to visiting the seminary again."I hope to remain in touch. I'm really interested in what's happening there."

COURTESY HARRY ANTONIDES

Dr. Adolfo Garcia (left), who did most of the translating for Harry Antonides (centre), and Dr. John Roberts.

Sidewalk paintings spark interest

DERRICK BRUIN

Two completed sidewalk blocks

... *continued from page 1*

second, "to bring the Word of God to the people in our direct community."

Pouring out love

Seven-year-old Erica Hoeksema describes her family's sidewalk painting as "some hearts with love pouring out of them." She hopes that people who see the paintings will "learn about love."

Ed and Irene Pypker's family illustrated 1 Cor. 13:4, "Love is kind," through a picture of a helping hand against a backdrop of the Calgary skyline. Ed Pypker says, "It was good just being out there painting. The kids were really enthusiastic too." Irene adds that there was a "kind of a party atmosphere" at the church.

The sidewalk paintings sparked immediate interest from some community members, including one man from the neighborhood who spoke with some of the organizers. The artists were able to share words of God's love with him, and he eventually joined in painting a block that expressed his representation of his search for God.

"Take It to the Streets" was the brainchild of church member Annette Beggs, who has used a similar activity with children at her day home. Depending on how much rain Calgary gets, Beggs says the paintings should be "completely faded in about a month." In the meantime, she says, "You never know what [the Scripture illustrations] might do for someone who happens to walk or drive by."

The activity also served as a fundraiser for Calgary's Mustard Seed street ministry, which, according to associate director Phil Estabrooks, "seeks to mobilize the Body of Christ to meet the needs of the inner city." Estabrooks was glad for the opportunity to be part of "Take It to the Streets." He says, "Any activity that gets us out of the building and into the community is what our faith is really all about."

Religion is 'private hobby' in Britain

LONDON, England (EP) — Religion has become little more than a hobby in Britain, according to Dr. George Carey, Archbishop of Canterbury and spiritual leader of the world's 70 million Anglicans and Episcopalians.

Speaking with BBC radio, Carey said many are taking a "do-it-yourself approach. We've lost a sense of right and wrong." Carey later told the House of Lords that God was being "banished to the realm of the private hobby."

Carey said the nation needs to look at morality as a whole and determine ways to help children grow up as moral and responsible agents in society. He added, "It would be a failure if our schools were to produce people with the right skills and aptitudes to take on our economic competitors, but who cannot string two sentences together about the meaning and purpose of life or who have no idea what it means to be a good citizen and a moral person."

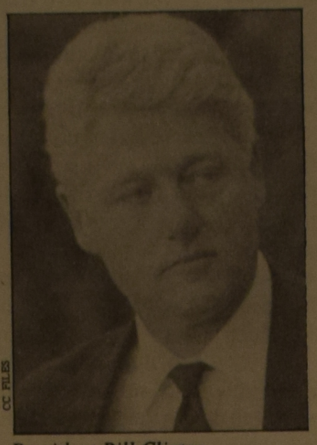
Please take advantage of our monthly Business Directory. For a low cost of $25 (plus 7% G.S.T.) you can advertise your business.

News

'Defense of marriage bill' easily passes U.S. House

WASHINGTON, D.C. (EP) — The U.S. House of Representatives voted overwhelmingly July 12 to pass a bill denying federal recognition to same-sex marriages. The "Defense of Marriage Act" passed on a vote of 342-67. It now goes to the Senate, where it is also expected to pass easily, then to President Clinton, who has said he will sign it because he believes "that the underlying position in the bill is right."

The Defense of Marriage Act was introduced in response to a pending court case in Hawaii in which the Hawaii judiciary is expected to require the state to permit homosexual marriages. Such a decision could force other states to recognize same-sex unions, and that possibility has touched off a storm of state-level and federal legislative activity designed to deal with that possibility. The federal bill defines marriage as a legal union between one woman and one man, and withholds federal spousal benefits from gay "partners." It also says states are free to refuse to recognize gay marriages performed in other states.



President Bill Clinton

Rep. Barney Frank (D-Mass.), who is a homosexual, proposed an amendment that would have permitted a state to ignore the federal bill; that was defeated 311-103.

To claims that supporters of the bill were bigots, Rep. Charles Canady (R-Fla.) responded that 70 per cent of Americans supported the bill, and said, "Seventy per cent of the American people are not bigots."

Rep. Henry Hyde (R-Ill.), chairman of the House Judiciary Committee, noted that most Americans oppose homosexual conduct, and pointed to legal precedent for outlawing offensive sexual conduct, such as incest and polygamy. "It isn't mean-spirited, it isn't bigoted," Hyde said. "It's the way it is."

Hyde added, "Two men loving each other doesn't hurt anybody else's marriage. But it demeans, it lowers the concept of marriage by making it something that it shouldn't be, and isn't, and celebrating conduct that is not approved by the majority of the people."

The bill is not expected to come up in the Senate until September. Sen. Edward Kennedy (D-Mass.) has promised to use every means at his disposal to derail the bill. He has also said he will try to add an amendment prohibiting job discrimination against homosexuals.

States want their say

In related news:

* Delaware's Gov. Thomas Caper, a Democrat, says he will sign a bill being considered by his state's legislature that would ban same-sex marriages. Delaware's House of Representatives passed the bill on a vote of 39-0 with two members not voting; the Senate is considering it.

* Philadelphia Mayor Edward G. Rendell, a Democrat, has issued an order giving health and family leave benefits to the homosexual partners of city workers. Religious and political leaders in the city denounced his action, saying it endorses homosexuality and threatens the traditional family. A mail-in campaign by Catholic churches resulted in hundreds of postcards being sent to Rendell, reading, "This is a tragic mistake for my family and for our city. I feel that it is a direct attack on the natural arrangement of family life."

* A California bill designed to prevent recognition of same-sex marriages ran into problems in the state legislature when Democrats, who control the Senate, added amendments to the bill giving health insurance and other benefits to same-sex couples who register as "domestic partners." If they stay in the bill, the amendments probably eliminate any chance that the measure will be passed.

Ethnic conflict takes Canadian Christian professor to Northern Ireland

Ron Goerz

LANGLEY, B.C. — An international gathering of scholars will examine "Ethnic Conflict in the Contemporary World" at a special international training course organized by the Initiative on Conflict Resolution and Ethnicity (INCORE). Dr. Craig Seaton, Trinity Western University associate professor of sociology and psychology and director of the University's Irish Studies Program, is one of only two Canadians and 20 specialists selected from around the world to participate in the September 1996, course in Londonderry, Northern Ireland.

Addressing ethnic violence

A joint venture of the United Nations and the University of Ulster in Northern Ireland, the course is INCORE's first attempt to bring together an international collection of scholars to address ethnic conflict from an interdisciplinary perspective, including: political science, international relations, peace and conflict studies, social psychology, history and sociology.

The goal of the program is to enhance the possibilities of an effective, collective response to the rising tide of ethnic violence around the world. All participants have extensive backgrounds in research and teaching in ethnic conflict and will receive training from INCORE staff on the use of research-sharing services, including the Internet, to aid scholars around the world in the dissemination of research findings.

Seaton will return to Northern Ireland in 1997 for his seventh time in nine years, where he has conducted three semester-length programs examining the causes of conflict and the potential for reconciliation in the area. Students spend five weeks on the TWU campus preparing for the two-month on-site phase of the program, which is based at the Institute for Irish Studies at Queen's University of Belfast. Representatives of the Irish, British, American and Canadian governments participate in the program, as do academics, local leaders and members of security forces. The next program will be offered May-July 1997.

AMSTERDAM
Call us for your KLM or Martinair trip to Holland.
We offer specials, sell offs and emergency service.
VERSTRAETE TRAVEL
Toronto line (416) 969-8100 St. Catharines (905) 934-4414
Toll free Canada 1-800-565-9267

CHRISTIAN COUNSELLING SERVICES
Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K8
(416) 489-3350
• Marriage & family counselling
• Individual & group therapy
• Vocational assessments
• Seminars & workshops
• Conflict mediation to business
• Accredited AAMFT supervision for marriage and family therapists
• CAPE supervision

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (905) 577-6205 Fax (905) 577-9498

Guest Editorial

A live tradition best serves the coming of the Kingdom

Tymen E. Hofman

Of all the things hindering the coming of the Kingdom, nothing is more destructive than internal division. All too often we who pray regularly for the Kingdom don't see eye-to-eye because we're pulling in different directions. Even in the same church and same congregations, life can be confrontational and painful.

What is the problem? I believe it's a question of how we deal with tradition. That is the determining factor in church splits.

We all have our own attitude toward tradition, even though we may not be able to identify that attitude ourselves. For some of us, any endorsement of tradition is like waving a red flag in front of the proverbial bull. Others of us are so bound by tradition that we could qualify for candidacy in the ranks of the Pharisees. Most of us fall in between somewhere.

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it:
— reports on significant happenings in the Christian community and the world;
— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective;
— provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet **General Manager:** Stan de Jong
Associate Editor: Marian Van Til
Staff Reporter: Alan Doerksen
Regional Reporters:
Anne Hutten, Kentville, N.S.; James Kwantes, Vancouver, B.C.; Cindy Bruin, Calgary, Alta.; Gordon Legge, Calgary, Alta.; Jane Ouwehand, Agassiz, B.C.; Jessie Schut, Edmonton, Alta.; Robert VanderVennen, Toronto, Ont.
Circulation Manager: Grace Bowman;
Advertising and Typesetting: Ingrid Torn;
Layout & Design: Alan Doerksen
Proofreading: Grace Bowman

EDITORIAL ADVISORY BOARD
Robert Bernhardt, Harry der Nederlanden
Margaret Griffioen-Drenth, Anne Van Arragon Hutten,
Doug Roorda, Wendy Saunders,
Erick Schuringa, William Van Huizen,
Nelly Westerhoff.

The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Christian Courier* or the publisher:

Calvinist Contact Publishing Limited
4-261 Martindale Rd., St. Catharines, Ont.
L2W 1A1, Canada
Tel: (905) 682-8311; fax: (905) 682-8313

Those who live by tradition are gripped by fear when the rebels of modernity begin to hammer away at all that has come out of the past. Those who find themselves between the extremes are tugged this way and that, trying to find where the way to life really lies, and which heading on the compass is the good and rewarding one.

Traditionalists find their security in the truth as it was taught and practised during their formative years. They have a difficult time really believing that the Holy Spirit ever leads the Christian community into new ways of thinking and doing. When something new is proposed they are "agin it" — "if it ain't broke don't fix it."

Then there are those who are "Spirit-filled" and enthralled by what is novel and different; but they are blind to the Spirit-led life of their parents, and to the lessons of history. They tend to be individualistic and rely on the subjective "God told me," which is, in essence, a denial of the covenantal understanding of God's dealing with his people. They feel best when they are trampling freely on tradition, thus roiling the waters and shaking the boats of their close relatives in the faith.

Such differences in mind-set, even in the best of families, is a setting for disaster. Even when the lines are not that starkly drawn, a dynamic is created, which brings distress into the life of Christian communities.

Both are schismatic

How shall we deal with this kind of polarity? It will not do to choose for the one or the other. That is the way of schism. The schismatic traditionalist will have it his way or he will split the church, even at the cost of permanent alienation of family members, community fellowship and ministry. His professed motivation is always his being a defender of the faith once and for all delivered. He hasn't the faintest notion that the faith he holds so dear could be enriched by some new insight or challenge.

The iconoclast of tradition can also be schismatic, though she usually doesn't stay around long enough to mount a schismatic movement. When the climate gets a bit too controversial she will leave to join others of similar mentality. There she will stay until she discovers that the Holy Spirit who led her has been saying different things to her new-found brothers and sisters.

Live tradition

Scripture makes clear that we cannot live without well-founded custom and tradition, though our goal is not the building of tradition. Jesus said that the wise vintner always chooses wineskins that are adequate to the role they are to play. That role is to hold the new, still fermenting wine until it has matured and is perfect.

So with live tradition. It is just as essential for the maturing of the faith and ministry of a Christian community as pliable, good wineskins are to the aging of new wine. Old, unbending tradition, like old wineskins, will burst with disastrous consequences also to the new wine. Both are lost. But you can't mature the new wine of Spirit-filled faith without the wineskins of living tradition. We are always to make history our servant.

All this being true, we must learn to live with a productive tension between our intellectual and faith traditions and the sometimes disturbing stirrings of the Holy Spirit in the life of a vital and sensitive community. Where the Spirit is working, new questions will arise, demanding answers which we may not be able to easily pluck out of our store of traditional wisdom. New problems, like the role of women in the church and the relation of science and theology, will demand solutions which will be satisfactory only when, out of the best of our tradition, we follow the Spirit's leading.

Fly with two wings

That is why we so desperately need each other, we who may be slanted more to the traditional and we who are more "progressive." While placing labels on people is always risky, it can be said that just as an aircraft needs both its right wing and its left wing to stay aloft, so the Christian community needs both of its wings to arrive at its destination. A healthy polarity is essential for progress in the Kingdom. A polarity that rends what belongs together will result in our destruction.

Those who, in fear or in frustration, separate from the main body of faith may believe they are "saving" themselves and the church. It is an assumption no one should draw too quickly. The schismatic traditionalist believes he is rid of the problem when he leaves those who disagree with him. The sad fact is that the same problems will come back to haunt him either in his own time or in that of his children. Honest problems will not just go away. Refusal to deal honestly with those problems is to refuse to respond to the Lord's call to seek the Kingdom, with the Spirit's promise to lead us into the truth.

On the other hand, the rejection of a well-founded fellowship to follow the Spirit is to deny the very work of the Spirit which has led us in the past. Those who are so sure they are being led by "the wind" of the Spirit may just be like "infants... blown here and there by every *wind* of teaching and by the cunning and craftiness of men in their deceitful scheming" (Eph.4:14).

Tymen Hofman is a retired Christian Reformed pastor who lives in Grand Rapids, Mich.

Letters

Mother urges compassion, prayer for gay children

As a mother of a daughter who is a lesbian, I felt that I had to write after reading the editorial and the four articles on homosexuality. Our daughter, who graduated from a Christian college and obtained her master's degree from a well-known Canadian university, had a few close friends at the Christian college and took part in some activities.

But she was not the out-going type. She has been a very lonely person all through her years as a maturing adult. Being a very sensitive person, she felt that she was not really understood.

She has always had a very close relationship with the Lord, which came out in the things she wrote and read. She also made public confession of her faith before she left for college.

When she came to the university she found a group of people to whom she was able to relate. She also transferred her church membership to the church in that city, but never felt at home. When she publicly came out as a lesbian, it was very hard for us as parents to accept it. She has changed, is more open and not afraid to speak out.

Support through Scripture and prayer

My husband and I have also been part of a support group in which we were able to share, study Scripture and pray together. We have been to a conference at which parents, pastors and homosexual strugglers met and listened to those who were struggling still after they had left the homosexual lifestyle.

We have come to accept our daughter as she is. We do not blame ourselves for being failures as parents. We love our daughter; she is still the same person. We have also accepted her friend.

It hurts when someone comes up to you and says, "I don't know what to say!" You don't have to say anything, our daughter is still the same person.

I quote from a newsletter from "New Directions for Life" ministries, which is a Christian counselling outreach for people desiring freedom from homosexuality by the healing of the whole person through a personal commitment to Jesus Christ. "What kind of acceptance will those struggling with homosexuality and wanting to come out of the gay lifestyle find in your church? Will they find the kind of healing and acceptance that gives them courage to come out to the larger church community? or to their families? If not, they most certainly have somewhere else to go where they will receive acceptance."

Churches are like communities. Most accept "normal" people. Who are "normal" people? Are we not all broken people living in a broken world in need of a healing Savior?

Our daughter does not go to church any longer, she does not want to talk about her relationship to the Lord. She can be critical and knows it hurts.

We pray for her and trust that the Lord hears our prayers. He alone has the power to bring her back to him. Our churches need directions and above all compassion.

Name withheld

What price for gay self-expression?

I read with interest your articles on homosexuality. I can agree with most of what the pastors wrote concerning the issue, with the exception of Rem Kooistra. I also found it curious that there were no female contributors in that section of your July 12 paper, since some homosexual/bi-sexual men do leave wives and children behind in their search to be "true to themselves."

This, of course, brings up another issue. What is ethical and Christian in that situation? Where does commitment and responsibility fit in? Western psychology touts individualism and self-expression. Eastern psychology stresses the importance of the family unit and that their needs come first. I know men who have stayed with their wives and their children and have "given up" their feelings of/for homosexuality because they believe their family unit and their marriage vows are sacred.

Heartache and devastation

My children and I have been left behind by a man who believed he had to "celebrate" his homosexuality/bi-sexuality, and that since his sexuality was a "gift from God" he had a right to give expression to it.

I cannot begin to tell you of the heartache and the devastation I have experienced because of this. My children are also very confused. We have all paid a terrible price for my ex-husband's "freedom."

He has told me that I was un-Christian, selfish and in need of psychological help because I did not embrace his new lifestyle and because I was unwilling to "redefine" our marriage or our family. I believe from the bottom of my heart that we need to take a very close look at this issue and question the motives of this self-expression. We need to be aware that there are extremely subtle forces that do make wrong seem right.

I myself will continue to say that something that has the ability to break up a beautiful family unit and cause such heart-wrenching pain and loneliness cannot, in God's eyes, be right. However, I am *not* the judge and in my situation, I *must* learn to continually hand it over to God.

I just wanted you and Rem Kooistra to know that there is another side to this debate.

Name withheld

Has prescription for editor with a cold

You missed the point of the title of your editorial. Perhaps God's word was "Thou shalt NOT write an editorial when thou art suffering from a head cold." You should have stayed home, wallowing in your self pity rather than whining to the whole CC community about your sorry mental and physical state.

Nellie DeHaan
Smithville, Ont.

Question science's presuppositions

In the letter entitled "Acknowledge science's findings re: homosexuality" (Aug. 9) the CRC is urged to "update its official information on homosexuality," easily done by turning to the psychology departments of major universities or to government agencies.

Modern psychology (and any other field), however, is undergirded by whatever worldview its researchers and practitioners accept. And the ever more dominent view in our society is that homosexuality is *not* a disorder of any kind. Is that an empirical scientific fact, and the opposite view a myth, as the letter suggests? Or does psychology's view contain dogma which comes out of researchers' personal views on the subject?

Medicine and law also say that a fetus is not a person. Physics and geology say that amazing and complex matter and structures just happened to come together to create the universe. Is that "fact" or "dogma"?

I'm not suggesting we reject scientific findings *per se*. I just think both Christians and non-Christians need to be aware of the suppositions behind much of the research that goes on in all scientific fields, and of the possibility for those suppositions to skew outcomes.

In fairness to the CRC, I would also like to point out that, contrary to what the letter says, the church's 1973 report does not say that homosexuals are mentally ill. Calling homosexuality a disordered condition and a type of handicap is not saying that homosexuals are mentally ill. That's quite a leap in logic.

Is the only choice for a church to minister to homosexuals by getting members to accept "monogamous" gay relationships? I don't think so. Yes, the church could do much better in accepting its gay members. But I think it's possible to love the sinner while not condoning the sin.

Mary Lou Varga
Grand Rapids, Mich.

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions: (effective Feb. 1, 1995)	**Canada** (GST incl.)	**U.S.A.** (GST free)
one year (44 issues)	$43.50	$35.00 U.S.
two years (88 issues)	$82.00	$66.00 U.S.
three years (132 issues)	$123.00	$99.00 U.S.
overseas one year	$135 airmail $85.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.
(ISSN 1192-3415) Published weekly on Fridays except for March 1, April 12, May 31, June 21, July 26, Aug. 23, Oct. 4 and Dec. 27, by Calvinist Contact Publishing Limited.
All correspondence should be addressed to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel.: 905-682-8311 or fax: 905-682-8313
PRINTED IN CANADA
This tabloid contains recycled paper.

Slice of Bread

The Lightning of God

Marian den Boer

"... Sing praise to the Lord, to him who rides the ancient skies above, who thunders with mighty voice." (Ps.68:32b,33).

Even though I was studying a book which referred to intercessory prayer as "the Lightning of God," I never really thought of the prayers we send up on behalf of others as lightning; that is, until lightning struck our house.

All seven of us were comfortably in our respective beds one 5 a.m. when a particularly loud clap of thunder awoke most of the family and caused Marty to comment, "That was close!" Then we rolled over and went back to sleep.

In the morning, little six-year-old Amanda got up first. She came running to the bedrooms with a piece of brick. She had found it on the floor by the fireplace. Seventeen-year-old Angela was the one to realize our chimney had been struck by lightning. Marty and I quickly dressed and exited our second-storey bedroom through the window onto the roof to get a look. Sure enough. The entire top of the chimney had been knocked clear off. Pieces of brick were scattered below among some rather smashed patio furniture.

As the day progressed we realized the garage door opener had also shorted out, the fax phone wasn't working properly and the computer had a problem.

Marian den Boer and her husband await their new baby

Answered prayer can be like the effects of lightning. It changes lives. Just ask Amanda. Several months ago she added a line to her prayers that went something like this: "Lord, please give us a little baby in our family."

I asked her politely to please not say that prayer. At her next prayer time she prayed silently. When she finally opened her eyes and unfolded her hands she smiled happily, "I prayed for a baby again." This continued for more than a week.

Well, we *are* going to have a baby, much to the surprise of everyone except Amanda, who, when she heard the announcement, exclaimed, "And I did it all by myself!"

"No, God did it!" Marty corrected.

It was a powerful prayer. At the age of 44, not only am I pregnant, I'm overjoyed, and so is the rest of the family. As for day-to-day physical needs, I have more maternity clothes now than for all of my other five pregnancies combined. Once people realized I hadn't had the foresight to hang on to my maternity wear, they brought over boxes and bags of clothes. We've also been offered a crib and two car seats. As well, Marty got a good deal on an eight-seater mini-van. There isn't any doubt in my mind that this baby will be well-supplied and amply loved. Thank you Amanda, and thank you, Lord.

Marian den Boer lives with her husband, Marty, and five children in Hamilton, Ont. They are expecting the newest member of the family to make an appearance on about November 19, 1996.

CRC men take active interest in Vietnam

PHOTOS COURTESY JAMES KWANTES

Tony Vanderwal helps unload hospital equipment

James Kwantes

In the early 1970s Vietnam was in the grip of a devastating war and refugees were fleeing by the thousands. Like many members of the Christian Reformed Church, John Vanderwal and his family sponsored a Vietnamese refugee after the war through the Christian Reformed World Relief Committee.

Years later, he accompanied another refugee who was visiting his hometown in Vietnam. Vanderwal got a first-hand look at the poor living conditions and widespread poverty in the Southeast Asian nation.

Now, Vanderwal, along with his brother Tony and friend Epp Tolsma, is donating time and money to improve the lives of Vietnamese people in a wide range of initiatives, including hospital improvements, literacy programs and agricultural advising. John Vanderwal spends an average of about a month every year in Vietnam.

Vietnamese women work on a hospital improvement project funded by the Vanderwals.

"If I lived in Vietnam, I would love to sit in a Canadian jail," he says of living conditions for most of the country's 65 million people. He said the government is still very corrupt, which sometimes makes it difficult to get anything done in one of the last countries in the world still clinging to the ideology of Communism.

Earlier this year, Tony Vanderwal was in Vietnam for a month to help people in a small village with vegetable crops and a reforestation farm. In the evenings he helped the farm workers learn English.

John and Tony Vanderwal and Epp Tolsma have also been involved in a local Rotary program in which used hospital equipment from around B.C. is shipped to needy countries. The Rotary Club sponsors several of the containers a year, with churches, host countries or individuals footing the bill for shipping costs. The three Abbotsford men financed the shipment of a 43-foot container of hospital equipment and English textbooks to Vietnam.

John Vanderwal, who is a member of Trinity Christian Reformed Church in Abbotsford, was present in Vietnam for the shipment when it arrived. He said it was like a godsend in the impoverished country. The three men recently received a letter of thanks from the director of one of the hospitals that benefitted from the shipment.

"We are very happy and we are touched by the charitable acts of yours and your practical and helpful activities," wrote the director.

At a different hospital, John Vanderwal financed the rebuilding of the emergency ward and children's and maternity wards, and the replacement of the hospital's obsolete oxygen tanks.

Vanderwal says he sometimes has to overcome a trust barrier because Vietnamese people do not understand generosity coming from outside their families. But he finds his work in Vietnam both fulfilling and fun — and he manages to get by there without knowing much of the native language. "I'm as tone-deaf as a horse!" he jokes.

Another project the Vanderwals hope to get started is a new reforestation program. John says extensive logging, driven by poverty, has taken out more trees since 1975 than massive bombing did during the Vietnam War.

Used equipment from B.C. hospitals helps young Vietnamese kids like these.

"From an erosion, air quality and economic point-of-view, they have no choice but to start planning," said John Vanderwal. He himself is a businessman who sells potting soil and peat moss to B.C. nurseries and greenhouses. "If we're interested in reforestation, this part of the world could really use some attention," he concludes.

ARTS & MEDIA

Teenage Christian recording artist really cooks — literally

NASHVILLE, Tenn. (EP) — As one of the hottest new artists in Christian music, Rebecca St. James really cooks — literally. The oldest of seven, she was recently left to play "mom" to her siblings, with duties that included meal preparation. "I'd had a history of burning things before," she admits. "Mom said it was because I would leave the kitchen, so this time I didn't leave the kitchen. The boys actually complimented me."

Compliments are nothing new for St. James. Her self-titled 1994 debut album earned her runner up spots in "favorite new artist" polls in both *CCM* and *Release* magazines, as well as a Dove nomination as best new artist. Her new album, *God*, recently hit number one.

"God is the perfect name and focus for this album," says St. James, "because He's the only reason I sing... the only reason I live... and what my whole life is about. There's no other way to explain it. It's just God."

The heart of a Rebecca St. James performance isn't so much what she sings as what she says. "I'm a teenager still, and I feel God is calling me to speak to my peers," says St. James. "I have this vision relating to Daniel 3, that my generation is bowing to an idol of money and drugs and self and MTV. We need to be radical for God, like Meshach and Abednego. We need to stand before God with both arms raised."

Forgiveness in Christ

In concert, St. James presents a no-nonsense message on saving sex until marriage. "I'm a virgin and I'm going to stay that way until marriage," she notes. "I encourage my peers to wait, and tell them that if they've made a mistake they can become 'recycled virgins.' We need to keep our minds pure, and fill our minds with things that will grow our relationship with God."

She continues, "I've had friends who went to college and faced with less accountability than at home they have really hurt their lives. One girl I know had sex before marriage, got pregnant, and now the guy won't marry her. It's a really hard situation. When I saw her I looked in her eyes and saw this deadness in her — something had changed. One of the songs on my new album is called 'Go and Sin No More.' We need to realize it hurts us when we do things against God's way. We need to realize there is forgiveness in Christ."

Canada's laws have degenerated into a fight over rights

Bert Witvoet

Three Faces of the Law: a Christian Perspective

By Ian Hunter.
Mississauga, Ont.: Work Research Foundation, 1996. 90 pp. $7.95.

According to Ian Hunter, Canadian law has been cut loose from any notion of divine law and looks for validation to the human document the Charter of Rights and Freedom, which he characterizes as "a Lilliputian statute fit for a nation of pygmies."

He makes the observation in a booklet published by the Work Research Foundation of Mississauga, Ont., a Christian think tank on labor and politics.

Three Faces of the Law compiles three lectures originally delivered by University of Western Ontario law professor Ian Hunter at the Ottawa Summer School of Biblical and Theological Studies in July 1995 at Dominion-Chalmers United Church.

Hunter points out that Western law sprang from two traditions: the Greek and the Judeo-Christian, or: Athens and Jerusalem. The Greeks saw justice in terms of the relationship between the individual and the state, and laws as a human product. The Judeo-Christian view holds that law derives from our being made in the image of an all-just God. According to this tradition, the fulfillment of law is love. Hunter believes that Canadian law has succumbed to the Greek notion of human autonomy.

A Christian loves judgment, says Hunter. But today, judgment is equated with being judgmental, bigotry, intolerance. "Victimology is the regnant Canadian ideology." People are acquitted of murder when they can show they were victims, and, according to feminists, all women are victims. The end of the road does not bring tolerance but tyranny.

Even churches succumb to political correctness in their judgments, says Hunter. He holds high certain views expressed in John Stuart Mill's *On Liberty* (while rejecting Mill's individualism): "All silencing of discussion, on however offensive or unpopular a topic, Mill considered 'an assumption of infallibility.'"

Justice without accountability

Hunter deplores the fact that the Charter of Rights and Freedoms has given judges powers they should not have. Contentious social issues — "abortion, euthanasia, mandatory retirement, cruise missile testing, homosexual rights" — that used to be decided by elected representatives are now being adjudicated by judges, who are accountable to no one. And it is clear from examples given that Hunter thinks the judges are doing a poor job of deciding these issues, mainly because they over-emphasize the importance of the individual and ignore the demands of righteousness.

In his third and last chapter Hunter shows how recent legal developments in Canada have affected the issues of life: abortion and euthanasia. "In Canada, we are not at the beginning: abortion on demand is an accomplished fact; legalized euthanasia ... is close at hand."

Words of hope

Hunter does not want the reader to be without hope, though he offers no solutions. In an afterword he urges people to pray, "offering penitence while seeking guidance as to how we should live." He also wants us to be grateful for the times we live in ("the Christian faith shines brightest in a time like ours"). Following in the footsteps of Alexander Solzhenitsyn, he offers a credo of living in integrity.

There is a lot of wisdom contained in these 90 pages. Hunter succeeds in shedding light on developments in Canadian society that have bothered many. His analysis is sharp and uncompromising. Yet there shines through his words the light of God's grace and love. I highly recommend this book to all those who love truth and righteousness.

Exhibition of African art to be displayed at Museum of Civilization

WINNIPEG, Man. — *Rise with the Sun*, an exhibition of African art collected by Winnipegger Ray Dirks, has been accepted for display at the Museum of Civilization in Hull, Quebec, where it will run from May to September 1997.

"This is one of the best places in Canada to get into," says Dirks, noting that around one million people visit the museum every summer. "It's the kind of place parents take their children to. It's very important that kids see some positive images of Africa to counter all the negative images they get through the news."

Rise with the Sun is the second cross-country exhibition of African art curated by Dirks, a Winnipeg artist. The first, *Africa: Art of the People* toured throughout Canada and the U.S. from 1991 to 1995, appearing at over 25 different venues.

A curator in Ontario called *Rise with the Sun* "so much more than beautiful pictures ...it's a wonderful educational tool to bring people a whole new picture of Africa as Africans see themselves — creative, gifted, intelligent." One reviewer called it "a glorious show," while another said it is "raw, vibrant and very different from the commercial pieces travellers usually bring home [from Africa].

Rise with the Sun will be in Toronto at the York Quay Gallery at Harbourfront until August 25. From Sept. 13 to Oct. 26 it will be at Calgary's Devonian Gardens before going to Canmore, Banff, Medicine Hat and Surrey, B.C.

Rise with the Sun is supported by a number of Canadian relief and development agencies, including Mennonite Central Committee.

For our Calendar of Events, please turn to page 19

C.E.C.
CHURCH ENVELOPE COMPANY INC.
P.O. Box 1184 Postal Station "B" Mississauga, ON L4Y 3W5
• Weekly Budget Envelopes
• Contributions Recording Systems
• Beautiful bulletin covers for all occasions — ask for samples
John and Henny Tjoelker: Phone (905) 277-0576 Fax: (905) 277-5779

Church

Which is the real Jim Bakker?

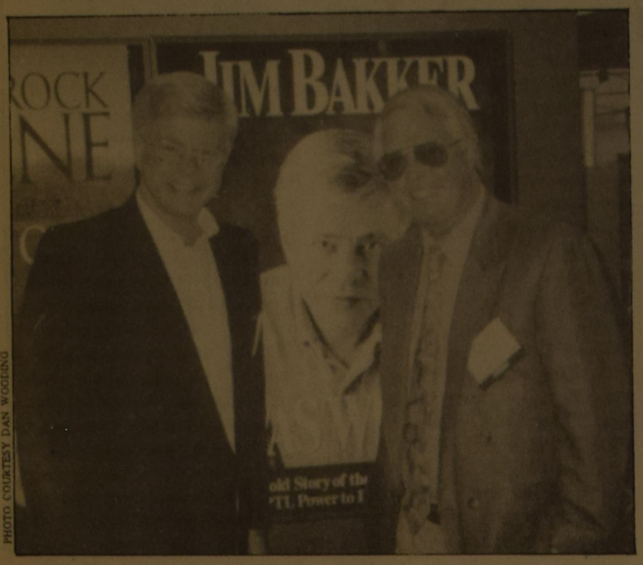


PHOTO COURTESY DAN WOODING

Who's who? Do these men look alike to you? In case they do, journalist Wooding is on the right.

ANAHEIM, Calif. (ASSIST) — It was a strange reunion for Dan Wooding — meeting up with Jim Bakker again after all these years.

During his days as a British tabloid journalist in London's Fleet Street, Wooding had interviewed Bakker in Washington, DC., for a series he was writing for the British *Sunday People* called "Praise the Lord and Pass the Loot."

The articles proved prophetic, as Bakker and many of his fellow televangelists were later toppled from their ivory towers in a series of scandals. Bakker finished up in prison after being accused of bilking his PTL followers out of $158 million.

"There was an unusual side story to that first meeting," explained Dan Wooding, who now lives in Garden Grove, Calif., where he is the founder and international director of ASSIST Ministries. "When Bakker was originally sentenced to 45 years imprisonment in 1989 for his role in the PTL scandal (the sentence was later shortened,) a London newspaper decided to get out of its picture library the photograph of me interviewing Jim Bakker. Unfortunately, they made a mistake and mistakenly cropped the picture with just me in it and captioned it as 'The defrocked Jim Bakker.' On hearing about this, I issued a tongue-in-cheek statement to the media saying, 'Rumors to the effect that I have become Jim Bakker are totally exaggerated.'"

Wooding met up with Jim Bakker again in July in Anaheim, Calif., at the recent Christian Booksellers Convention where Bakker was promoting his upcoming "tell-all" book about his life. It is called *I Was Wrong*.

"After a brief conversation, Jim Bakker posed for a picture with me which I am releasing to the press to 'set the record straight,'" said Wooding. "The caption will read, 'Which is the real Jim Bakker?'"

Wooding added, "I wish Jim Bakker well in his new life, and I must say that I did notice a great change in him this time around."

Jury rules for Jim Bakker in PTL 'partnership' lawsuit

BRYSON CITY, N.C. (EP) — PTL founder Jim Bakker does not owe millions of dollars to 160,000 former followers who purchased "partnerships" giving them time-share rights to facilities at PTL's Heritage U.S.A. resort, a jury ruled July 22.

Bakker, 56, was the only defendant in the class-action suit filed on behalf of former followers of his ministry. The lawsuit sought more than $120,000,000. Attorneys for the plaintiffs say they will appeal.

In the 1980s, Bakker sold "partnerships" in PTL's resort for as much as $7,000. These lifetime partnerships gave purchasers limited use of Heritage U.S.A. facilities. The lawsuit attempted to recover the investment, arguing that the partnerships should be regulated under securities laws. Bakker's attorneys argued successfully that since the partnerships could not be transferred or inherited, they were not bound by federal securities law.

Bakker served about five years in prison for fraud and conspiracy charges stemming from overselling of the partnerships. Heritage U.S.A. was closed by a bankruptcy trustee, and members who bought partnerships sought refunds under securities law.

Televangelist sentenced for misuse of donor funds

DALLAS, Texas (EP) — Television evangelist Walter V.Grant, Jr., was sentenced to 16 months in prison, fined $30,000 and ordered to perform 100 hours of community service after pleading guilty to tax fraud for using contributions from church members to purchase a luxurious home. Grant must also repay $253,000 he owes in back taxes.

Grant and his wife, Brenda, tried to change their guilty pleas at the last minute, but were turned down by U.S. District Judge Joe Kendall, who told Grant's lawyer, "Did you watch the same videotape I watched? He's all over it, admitting he's guilty. He swore to God under oath that he is guilty. It's almost surreal, like you all are from another planet."

Kendall did permit Brenda Grant to withdraw her plea to one count of failure to report her husband's activities. She had been promised she could change her plea if she was sentenced to anything more than probation.

Grant was secretly videotaped by the IRS, and allegedly admitted that he used $100,000 from church members to make the down payment on his $1.2 million estate, but did not report the money as taxable income. Grant, 50, was pastor of the Eagles Nest Family Church in West Dallas, now the Church of Compassion, and host of a highly popular Sunday telecast.

W&H VOORTMAN LTD. ® TRADITIONAL FAMILY BAKING QUALITY GUARANTEED

Voortman

Over 40 Varieties of Fine Cookies

Monks cash in on coffee craze

SEATTLE, Wash. (EP) — If you're having trouble staying awake during church, don't blame the monks at All-Merciful Savior Russian Orthodox Monastery near Seattle. They're doing their part to keep America alert by selling four blends of gourmet coffee. Though religious orders have often produced food and drink products for commercial sale, this monastery is believed to be the only one cashing in on the trendiness of gourmet coffee. Currently the monastery is selling about 10,000 pounds a year at $11 (U.S.) a pound. Funds raised through the effort are being used to build a new monastery on Vashon Island, on land donated by John Ratzenberger of the former hit TV series "Cheers." The monks do not actually roast the coffee — they purchase it from the Seattle-based Caffe Appassionato and market it through their company, Monastery Blend Coffees.

Rates to September 30, 1996

RRSP	Regular Fund
Appr. 5.6%	5.25%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

CRC EXTENSION FUND

Call: (416) 461-1207 evenings or write:
Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

The living dead

"As the body without the spirit is dead, so faith without deeds is dead" (James 2:26).

For those who inquire into the strange religion of voodoo, the zombie is the most sinister feature. Tradition has it that dead bodies can be brought back to life by magical rites. These "zombies" are then employed as slaves, little more than a "skeleton crew" labor force.

Zombies are made when atrophine, a poison found in the juices of the thornapple, is secretly fed to the enemies of the local chieftain of black magic. Though the person soon appears to die, a kind of life lingers in the circulatory system. After the funeral and burial, those in the employ of the voodoo priest dig up the body and revive the physical shell enough to create the living dead. Intellectually, spiritually and volitionally comatose, these zombies stumble about only at the whim of their masters.

TV times

The practice of voodoo is alive and well in Haiti today. But in parts of the so-called "civilized" world there are some who report similar strange occurrences. Several years ago a father in London, England, told a juvenile court that his 16-year-old son was not responsible for his recent acts of random vandalism. According to the father, the lad had done nothing but lounge in front of the television for nearly eight months. Said the father, the boy "has been reduced to the state of a zombie." Couch potatoes, beware!

Of course, the Christian church has known about zombies for centuries. In Revelation 3 Jesus said to the folks in the Sardis congregation, "I know... you have a reputation of being alive, but you are dead!" Sounds like the creature-feature *Night of the Living Dead* might have been filmed there!

In some ways, the spiritual mix that makes zombies in the church is far more sinister than the poisonous atrophine of voodoo. James says the transformation happens not because we ingest some poisonous faith-killer, but when we sit on our hands! When we first believe in God, faith is not so much *taught* as it is *caught* — we see how it drives and energizes the actions of a friend, and we crave the same. Likewise, when we lose faith it seeps away through the atrophy of our unflexed spiritual muscles. Our religion is not challenged to death, but relaxed into oblivion.

Softened to death

A youngster I knew some years ago wanted so much to have pet goldfish that he finally wheedled his mom into getting the basics. Typically, after a month and a half, the two little swimmers had died. When he came crying to his mother, she looked in the bowl and the goldfish were sort of falling apart, a big cloud of mush washing through the bowl.

"What happened?" she asked.

"Well," he replied, "when I changed their water, I wanted them to be comfortable, so I put in some of that softener in the laundry room!"

He had softened the fish to death! Atrophine makes zombies. Atrophy rots muscles. And spiritual atrophy happens when faith is not exercised.

How will you strengthen the muscles of your religion today?

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

REC calls for restoration of freedom and release of political prisoners in Nigeria

GRAND RAPIDS, Mich. (REC) — The Reformed Ecumenical Council (REC) has appealed to the ruler of Nigeria to restore basic government services and the freedoms of speech, association and other internationally recognized human rights. A letter has been sent to General Sani Abacha that was adopted at the REC's international Assembly June 3-15, 1996.

The REC Assembly also expressed its grief over the detention of scores of vocal people under the state security decree. REC requested General Abacha to repeal the decree and release the prisoners.

The letter reminded General Abacha that government is to be "a servant of good" for the people of the country. "It is our prayer that you make decisions which will work for the well-being of your people and for its long-term growth and development," the delegates wrote.

The assembly conveyed its encouragement for Abacha's guarantee to return Nigeria to civilian rule and urged him not to delay the program he has outlined.

Urgent prayers for peace needed

The REC also called on its member churches "to engage in earnest prayers for peace and justice and good government in Nigeria, safety for its peoples, and release of all political prisoners held incommunicado by the military." It also asked its members to support "our Nigerian sister churches by means of prayers and ongoing communications." The REC has three member churches in Nigeria and a fourth application pending, who represent more than a million Christians in Nigeria.

The Reformed Ecumenical Council is an international council of churches, with 30 member churches in 20 countries, representing more than five million Christians. Founded in 1946, the REC is confessionally a Reformed body, dedicated to building up the family of Reformed Churches and promoting the unity of the whole church of Christ. The churches gather in an assembly every four years.

Nepal village becomes Gospel outpost

CHARLOTTESVILLE, Va. (EP) — A former centre of witchcraft has become an outpost for the gospel in eastern Nepal.

Lance Thollander, director of the India Division of Christian Aid Mission, said that North India for Jesus is starting church fellowships in the Himalayan regions of Nepal, Bhutan and Assam, a state in northeast India, in addition to Nagaland where it is based.

"They typically start churches where previously there had been no Christians at all," Thollander said.

According to Thollander, Mati Joseph, North India for Jesus leader, dedicated a new church meeting hall in a village in eastern Nepal where 10 villagers had come to the Lord.

Idols burned

"The head of the village accepted the Lord with his whole family and brought out all his idols and magic materials and burned them in front of everybody," Joseph said. "Now this village, which was the centre of devilish activities for the area, has become a centre for God's activities for the whole region. It is a garden for the children of God."

Joseph also said that one Muslim mullah and 12 Hindus accepted Christ at the group's annual convention in eastern Nepal. They brought their entire families with them, bringing the church there to over 70 believers.

World Council of Churches faces financial crisis

GENEVA, Switzerland (EP) — The World Council of Churches (WCC) is facing a funding crisis, leaders announced July 12. The organization links over 300 religious groups with some 400 million members in over 100 nations. In a letter to member churches, WCC General Secretary Konrad Reiser said the group's income is no longer sufficient to pay for its activities. "By the end of this year, despite strict expenditure control and savings, the general funds and reserves available will have been used up," said the letter. The WCC's 1995 financial report showed income of $64.3 million and expenses of $80.8 million.

Anglicans and Methodists talk

LONDON, England (EP) — The Church of England and the Methodist Church in Britain are engaged in talks that could lead to a merger, ending 300 years of division. Merger talks were held previously, but plans were scuttled at the last minute by the Church of England. The Anglican Church's recent decision to ordain women makes unity plans with the Roman Catholic Church much less likely, but it has made possible new talks with the Methodist Church.

GIVE SOMEONE A SECOND CHANCE.
Please give generously.
THE KIDNEY FOUNDATION OF CANADA

Summer Story

Skylark in the dark

Jan de Bree

The right front wheel of the car dropped into another pothole as Jennifer and her father eased their way along the worn driveway into the forest. It was the last driveway at the end of a gravel road before the wilderness of prickly young evergreens, tall old fir and cedar trees and mountains where deer, bear and cougar lived. The late afternoon sky was light, although the sun was wrapped in a blanket of dull grey clouds and about to slip behind the mountains. The long driveway led to an old farm and a small, swampy lake where there was a cottage. They were going to the cottage by the lake.

Jennifer's father cautiously steered the car around another group of potholes. A quarter of mile along this neglected driveway he turned left into a hay field which might have been an old pasture. Here the driveway was a series of criss-crossing wheel ruts in mud without any gravel. The ruts were deep. The bottom of the car scraped the ground three times before Jennifer's father pulled the car onto the field, avoiding these ruts.

It was dark outside. The forest was like a black room. The driveway was a twisting grey hole in that black room when they retraced their route through those puddles that were really small pools, deep enough for a fish to live in.

Jennifer sat quietly while her father manoeuvred the car.

"Aren't you glad you have a perfect dad who makes no mistakes, who never forgets anything, who says all the right things and makes all the right moves?" asked Jennifer's father, smirking as he smartly navigated a bump.

"Dad, you're not perfect. Only God is perfect," she replied.

"Darn it all. I was hoping."

They rounded a gentle curve that caused the driveway to slope down toward the forest. The ground was wetter there, the ruts deeper and muddier. They had to get back on the driveway to enter the woods.

"I better speed up a little so we don't get stuck," said her father while Jennifer leaned back in her seat, anticipating a rough ride. The car swayed from side to side as it jumped ruts like a train passing over several switches.

"We'll make it," Father said as he approached the forest. "The house is just through those trees. It will be muddy by the house as well. We'll have to take off our shoes when we go in."

"I wore my boots. They are easy to take off," said Jennifer.

When they arrived at the woods the driveway was solid gravel, but a hundred feet into the trees there were puddles as wide as the driveway and longer than the car, one after another; the day before it had rained for twenty-four hours. Father eased the car through each puddle. The puddles were really too large to be called puddles. They were pools.

"Don't want to get the motor wet. It'll stall then, and we'd be sitting here in the middle of a puddle. I only have running shoes on," said Jennifer's father.

"I have boots on, Dad."

"Good! You can push the car out of this puddle."

"No, I can't."

"That's too bad. You could wear my shoes and I could wear your boots, and then I could push the car."

"No, you can't. My boots are too small for you."

"Oh! Too bad again."

"See Dad, you're not perfect."

"Good thing the car is still running, then."

"Good thing," agreed Jennifer.

This part of the driveway swerved through the woods like the letter S and it was a short ride along it to the house. Jennifer's father, who had a computer and a dot matrix printer at home, came to Mr. Quadra because he owned a computer and a laser printer; laser printers were better than dot matrix printers. Jennifer knew that much. She came to Mr. Quadra's home because he owned a sociable, golden haired dog named Skylark. Jennifer liked Skylark and the dog liked Jennifer.

Mr. Quadra met them at the door, where Father announced that Jennifer wanted to play with Skylark while he worked on the computer. Mr. Quadra said that was acceptable. He liked their company, few people visited him on account of his long muddy driveway.

Mr. Quadra led Father to the computer room, where the two of them discussed Father's project. Jennifer went into the living room with Skylark. They settled on the carpeted floor where Jennifer whispered affectionate words to the dog, who flapped on his site, completely relaxed.

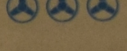
"Come on, let's play," she said. The dog closed his eyes.

When Mr. Quadra finished with Jennifer's father, who now worked alone on the computer, he came into the living room. He saw that the dog would not play with Jennifer; she should throw a ball at him. This would arouse his interest in play. He handed her a ball. She threw the ball; Skylark woke up and chased it. Three times the dog chased the ball. The fourth time he ignored it. Skylark went back to sleep and stayed asleep for the remainder of the evening. Jennifer sat beside him, watching him sleep. This was like watching paint dry.

Her father, busy printing, had problems. This one-hour job took longer, almost two-and-a-half hours. Jennifer came into the room occasionally to ask when they were going home. Her father didn't know. By seven o'clock she hung her tired arm around his neck and asked again.

"Soon. Five more minutes. You can get your coat on right now."

Five minutes passed and they said goodbye to Mr. Quadra. Skylark still slept. When they were in the car Jennifer's father apologized for taking so long and said as he turned the car around, "I think computers save time so there is more time to spend on computers."



It was dark outside. The forest was like a black room. The driveway was a twisting grey hole in that black room when they retraced their route through those puddles that were really small pools, deep enough for a fish to live in. On reaching the hay field they were relieved because they could see the dark, deep-blue night sky again. Now they had to climb that slight but muddy slope to the top of the field, only about a hundred yards, maybe less.

Father wormed the car around a lot of deep wheel ruts and crawled along, not wanting to spin the tires. They were riding between the ruts when the car slipped and slid into a deep one. The bottom of the car hit the ground. Father swung the steering wheel around to manoeuvre back up onto flat ground. The car would not turn. The wheels spun. The wheels were up off the ground because the ruts were so deep. The car had hung up on its floor, which rested on the flat ground between the ruts. Father pushed on the gas pedal one more time. The wheels spun and the car stayed in its place.

Jennifer and her father looked at each other. "What now?" asked Jennifer.

"I guess I'll have to ask Mr. Quadra to pull us out with his four-wheel-drive truck."

"But you're wearing running shoes."

"Yes, that's true, and you're wearing boots."

"I could walk back to the house in my boots," offered Jennifer.

"You wouldn't be afraid? It's dark and there is a lot of mud and water."

"I'll be okay. I am almost eight, you know."

"Of course, in two weeks. Here, you take this small flashlight."

Jennifer took and clicked on the flashlight. "Dad the battery is low."

"Oh, well! Want me to go?"

"No, I'll go. It isn't very far."

She stepped out of the car into a muddy wheel rut. Jennifer groaned while she pulled her boot free. When she was on the grass, she started on her way back to the house. The distance to the woods was only about forty feet. From there it was a short walk to the cottage, not even a city block. When she entered the forest, her father, who stood in the open door way of the car, said to her, "You sure are brave." She waved to him while she walked. There was another quick glance back because soon she would round the first corner and be out of sight. But before that corner was a huge puddle — she kept to the outside of it. The water could be over her boots in the middle. It was difficult to judge in this muddy water.

Now it was dark dark. She found it difficult to walk. She focused on her boots and the water. It did not help. Her mind was on the forest. She thought about wild animals attacking her in the night.

In the puddle she dragged her feet slowly through the water. Her boots were like two boats, building waves at the bow. Jennifer studied the waves as they travelled across the puddle and disappeared. She dragged her feet through the muddy water some more and more and more until she found herself standing on dry ground. She had reached the end of the puddle and had rounded the first corner as well. She was alone in the forest. She was surrounded by the dark. Was the dark scary? The trees did not mind the dark, nor did the plants. Jennifer recalled her mother by the dining room window, moon-watching at night because she enjoyed the dark.

"Yes, the dark was good," thought Jennifer. "Mother likes it. She said it was like a cosy blanket. Animals like the dark. Some hunt in the dark."

"Oh! No!" said Jennifer out loud, "Cougars!"

She walked a little faster. Then she stopped to listen for breaking branches. No sound. She started her walk again.

"Cougars won't get me," thought Jennifer. "I'm almost eight. I'm big now. I'm not cougar bait."

Just then the underbrush among the trees rustled. A twig snapped. Jennifer cringed. To her right something made a noise. She wanted to run but she stood in front of another large mud puddle. She walked into the water. Now she did not play boats with her boots. She concentrated on the forest and listened for cracking branches and crunching leaves. She listened and thought she heard breathing. No. It was nothing. Then ahead she saw a fat black bear. No. It was a stump. For Jennifer, drooping cedar branches were large wings. Rotten logs were stalking cougars. Saplings were deer with tall antlers. Jennifer did not want to see or hear any more. She squeezed her eyes to a squint and pressed her ears shut. Now it was dark dark. The noise in her ears was like the sound in a sea shell. She found it difficult to walk. She focused on her boots and the water. It did not help. Her mind was on the forest. She thought about wild animals attacking her in the night.

When she reached the end of the puddle, she stood still to listen. Now she heard not one twig snapping but several, and leaves rustling. She listened intently. Now the forest was quiet. Jennifer perked up her ears. Noise again. It grew louder because it came closer. She backed into the middle of the driveway because she expected a cougar to leap out of the forest, eager to pounce on her. Jennifer waited. A puddle in either direction made running difficult. She decided to slink like a trapped mouse up the driveway, camouflaged by the dark, away from the sound.

The noise was closer. Jennifer thought she heard sniffing. Did cougars sniff? What did it matter? Whether the animal was a cougar or a squirrel, it was frightening. The noise in the underbrush continued. Only twenty feet from her, she heard a growl. It was real. She ran until she reached the next puddle. Then there was a loud bang, like a door slamming. A whistle. A voice, "Skylark, here Skylark." Mr. Quadra called for his dog.

"A dog," thought Jennifer. "Skylark." She called out his name. Skylark sauntered out of the underbrush toward Jennifer.

"Skylark," said she. "I thought you were a cougar. I was scared."

Together they strolled to the house where Jennifer explained to Mr. Quadra about the car in the mud. Mr. Quadra took Jennifer and Skylark in the four-wheel-drive truck to where Father and the car waited; he wanted to keep an eye on Skylark, who loved to chase rabbits. Pulling the car out of the mud took only ten minutes. Father thanked Mr. Quadra. Jennifer patted Skylark on the head and thanked him for being a dog and not a cougar.

In the car Jennifer and her father were quiet until they had crossed the field and reached the gravelled driveway. Then her father quizzed her about the walk through the puddles and the forest. Jennifer told him it was okay. She said she had met Skylark who kept her company.

"No bears or cougars?" asked father.

"It's winter, Dad. Bears are sleeping."

"What about cougars? I was worried about you. After you left I thought it was a mistake to send you."

"It wasn't that far and I'm almost eight, you know," said Jennifer.

"Of course. You're brave!"

"I'm a little bit angry at Skylark because he scared me. I guess he didn't mean to do it. He was just being a dog, sniffing for rabbits in the woods."

"I'm glad it turned out. I was worried."

"It's okay, Dad. We made a good decision."

"Great," said Father. The car bounced over several large timbers that bridged a small stream. As the car lights dipped down on the other side of the timbers, Jennifer and her father saw two deer on the driveway. Leisurely, they strolled in front of the car until they found a way into the forest.

"I'm probably the best dad you have ever had," said Father, as if he had placed the deer on the driveway for Jennifer to see.

"You're the *only* dad I've ever had."

"Aren't you lucky!"

They were silent for a moment. The car bounced again. The front wheel had dropped into another pothole as they approached the end of the driveway.

"What about me?" pleaded Jennifer.

"What about you?"

"I rescued us. I am the best daughter you've ever had," said Jennifer.

"You're the *only* daughter I've ever had," answered Father.

"Aren't you lucky!"

Jan de Bree is a free-lance writer who lives in Duncan, B.C.

Feature

None of us goes to church for ourselves

Trouble in the Church: Part II

Rev. Bernard H. De Jonge

I'll tell you a story of an incident this past summer that captures in a clear, direct way the issues that we would like to explore regarding the church.

It was a Wednesday morning, in the middle of our Vacation Bible School program. We have only a one-week program, and we were at absolute capacity — we had 130 youngsters in our building. At 8:45 a.m., just as everyone was arriving, a mother came in with her three children, wondering if she could sign them up for Vacation Bible School. I happened to be there in the lobby and I explained to her that we were full to the brim. We had no physical room in the building for more kids. And we didn't have student material for extra children. Furthermore, we were halfway through our program, so we would not be able to accommodate her children.

I could tell that I had said something that did not hit a very responsive chord, for there came a very rude reply. "What kind of church is this that cannot make room for three children? The church is in the business of helping people, especially children. I have been a member of four different denominations and never been turned away. The church is supposed to help all and everyone; you should make room!"

I, however, like a stubborn Dutchman, stood my ground. She left in a huff. "What kind of church is this that does not help children?"

I tell you this story, not to draw some blame or criticism of the mother and her request. Rather, I want to expose and illustrate another point of friction in the church's mission and identity in this age, and in the new millennium.

In the previous article, we used a metaphor of the church enduring competing forces as it faces the year 2000. We used the illustration of forces shaping the earth's crust like tectonic forces of the continental drift, earth's plates running up against each other and along side each other, causing volcanic activity and earthquakes.

As much as a child belongs to a human family, so a child of God belongs to a church family. As a family has responsibility for its children, so the church family owns responsibility for its members.

In the church of Jesus Christ, there are mind-sets and ideas at work like land masses, and they are banging into each other. They rub up against each other, moving in different directions.

My church or *our church?*

Previously, we explored the "fault line" that lies between one "tectonic plate" that sees the church as *the* necessary, exclusive design of God. It is the sanctuary for the faith of believers. We read from Article 28 of the *Belgic Confession* that there is no salvation found outside the church. Running up against that mind-set is this other mind-set, a "plate" that sees the church as an optional aid, one among many others, for the spiritual development of Christians. These two run up against each other.

To put it more crudely, church membership is a bit like marriage. One mind-set is that you marry exclusively for life; the other says, yes, marriage is for life, but whom you join with in marriage can change. Both mind-sets agree that marriage is a good thing. Both believe in marriage, but they are not the same idea.

Church is family

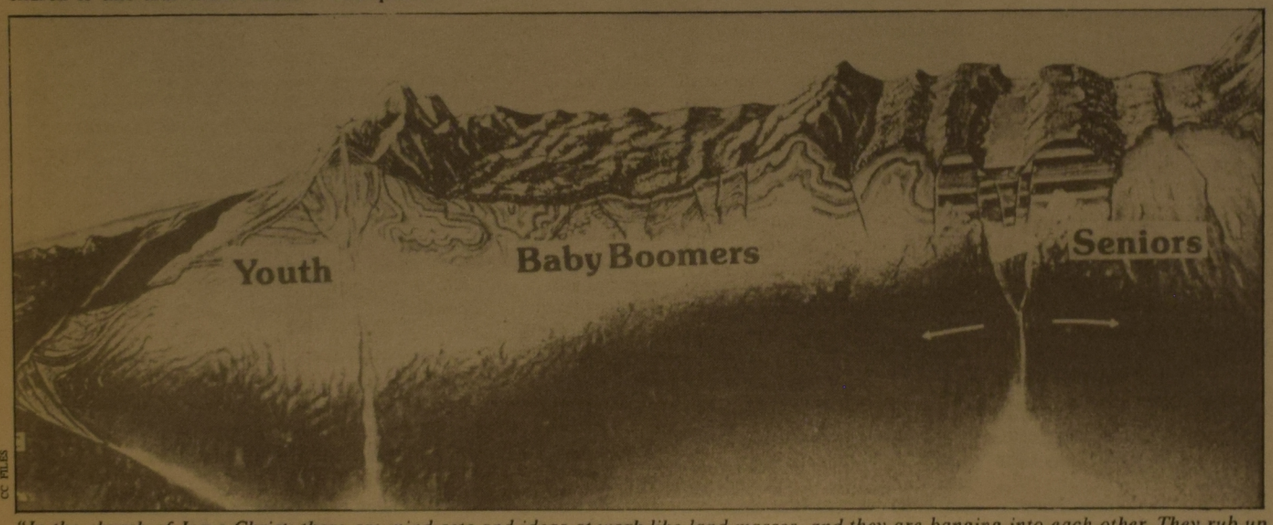
The one mind-set is the conviction that the church is a community of believers. It is a God-given congregation, a family of believers to which a child of God belongs. As much as a child belongs to a human family, so a child of God belongs to a church family. As a family has responsibility for its children, so the church family owns responsibility for its members. This mind-set or "plate" considers the church a creation of God that is responsible for me and for my faith. This church family can rightfully insist on obligations of me as a member. This vision of the church sees the congregation as a body of believers; the nurturing centre for a full-bodied, well-rounded, mature Christian faith. This grows a faith able to understand hope and trust, and responsibility to and for each other. It is a community of believers.

This mind-set reveals itself in the phrases that we read in Article 28 of the *Belgic Confession*, and in the *Heidelberg Catechism* (Q.&A.55). The catechism uses the phrase that church members share "gifts readily and cheerfully for the service and enrichment of the other members." This phrase points to my duty and responsibility to give to others. They have a right to my resources, which are not only mine, but are to be shared with the family as well.

We find an even more pointed and direct reference to this "plate" in Article 28 of the *Belgic Confession*. There it says members keep "the unity of the church by submitting to its instruction and discipline... and by serving to build up one another... as members of each other in the same body." These phrases point to a conviction that the church is more than just a group of people together. It is a living organism of which the individuals are members. The Body of Christ is bigger and greater than the individual member in it. The individual member

CC FILES

"Church membership is a bit like marriage. One mind-set is that you marry exclusively for life; the other says, yes, marriage is for life, but whom you join with in marriage can change."



CC FILES

"In the church of Jesus Christ, there are mind-sets and ideas at work like land masses, and they are banging into each other. They rub up against each other, moving in different directions."

is a servant to the larger body; I am responsible to and for the whole group. This is one mind-set historically rooted in the Christian church, especially so in the Christian Reformed Church.

Spiritual addicts

Along side this plate, but running in an opposite direction, is the life of the individual Christian, the freedom of the individual child of God. This has to do with the life of faith that you possess in your private life.

Twenty-first-century spirituality is an intimate, self-styled spirituality. It is a spirituality that has become privatized. It determines its own boundary, its own level of commitment.

In our time on the brink of the 21st century, we are living in an age in which people are addicts of spirituality. Twenty-first-century spirituality is an intimate, self-styled spirituality. It is a spirituality that has become privatized. It determines its own boundary, its own level of commitment. It seeks out its own shape and form, and its own theology. With late-20th century spirituality you can think whatever you like concerning your own independent, personal Christian faith journey; and modern churches cater to this privatized spirituality.

Christian magazines that I read — *Christianity Today, Faith Today* — speak about faith development and "marketing the Gospel," featuring articles about successful churches. These are churches, by definition, that are growing numerically; churches that offer a variety of programs and resources for the individual spiritual needs of their members. The vision of The Church that develops from this is that it is a "spiritual service agency," serving a clientele that changes as their spiritual needs change. Churches then serve a demanding market, whose loyalties are contingent on needs being met.

Focus on me

Further evidence for this modern trend can be found in any Christian bookstore. There is an astounding array of Christian self-help material available. Books, videos and tapes that use faith and the life in the Lord as a vehicle for individual development. The prevailing philosophy of such "marketing" is that the Lord helps me, which is a shift from what has historically been the view that I serve the Lord. To rework a phrase by John F. Kennedy: "Ask not what you can do for the Lord, but what the Lord can do for you."

In the quest for inner spiritual development there form casual and sometimes only temporary associations with churches. In this respect, the church becomes a spiritual resource centre serving and helping me in my individual faith journey. It provides me with baptism as I need it, or marriages or funerals as I need them. I determine my relationship to the church by the urgency of my spiritual journey. To put it crudely, Christians can go through churches like Liz Taylor goes through husbands.

These, then, are the "plates" that are rubbing up against each other: illustrating a faith that is independent and a faith that is corporately shared.

One-generational worship

In earth's geology, when two continental plates rub up against each other the evidence shows up in earthquakes, volcanoes and fault lines. We need to ask: in the church, do you see evidence of these two plates rubbing each other the wrong way? What exposes these pressure points? If these ideas are under the surface, where are some flash points to illustrate this clash of ideas?

For one, and I put this very bluntly and directly, we see a fault line developing and exposed in a new phenomenon called the "one-generational worship experience." There, worshippers are of a single generation range, and only remotely connected and familiar with each other. There is evidence of such "one-generational worship experiences" in the Toronto Vineyard worship services and at McMaster University's "Church in the John."

In such worship experiences, attendees within one age range come from a manifold number of congregations and countries. They come in search of singular spiritual nurture. It becomes an "ad-hoc" community of believers — for that hour and that place of worship. After the experience is over these worshipers will rarely, if ever, see each other again. This is one visible flash point of these two forces currently at work in the church as it moves into the new millennium.

Closely connected to this flash point is the inability (or maybe it's the refusal), of generations to worship together. Children and young people hardly respect and honor the themes and worship that come from an older generation where there are time-tested hymns and centuries-old psalms, listening to "old" phrases and "long" sermons. In the resistance to these older forms, the slogan is, "Well, it's boring and I cannot connect with it."

On the other side is the tension among older members who have a hard time delighting in seeing youngsters in worship. Singing from overhead screens, children's choruses, and enduring what some call the "pussy footing" of children's messages and sermons that are object lessons, stories with morals.

It is my absolute conviction that our Savior intends a church community to be a community of believers in which three or four generations can gather together in worship before the Lord God. We strengthen the community of believers in this way. It's a community of believers rooted in the vision found in Zechariah, chapter 8, that describes "men and women of ripe old age... in the streets of Jerusalem. The city streets will be filled with boys and girls playing there."

In this mixed-generation community there are adults who readily and cheerfully teach children the faith in Sunday School, and help in the nursery, each taking their turn. Generations mix and mingle, helping each other as one family of believers.

Strengthening each other

This is one flash point — "one-generational worship." There is a second one, a stress point that reveals the tension between these two "tectonic plates" of independent faith and corporate faith.

The second stress point is the declining permission we give to mutual faith encouragement. We commonly refer to this as "home visitation." It's part of the Christian Reformed Church's tradition, practice and custom going back centuries for church elders and the pastor to visit with members in their homes.

The purpose of this was the encouragement and sharing of the faith, the answering of questions that develop as faith is growing. These visits encourage responsible faith nurture; prayer is shared together in their homes. This practice was for strengthening the bond between believers. Faith is not just something personal; it is also something shared. In home visitation, the church leadership pays attention to the individual parts, the individual members. It gives a chance for the individual members to speak to the church body's leadership. The whole becomes aware of its parts, and the parts become aware of the whole, and its mutual responsibility to and for each other.

CC FILES

"We see a fault line developing and exposed in a new phenomenon called the 'one-generational worship experience.' There, worshippers are of a single generation range, and only remotely connected and familiar with each other."

It's becoming harder to accomplish this. In all honesty, it's not because of schedules, but more because of the tectonic drift, the tension between privatized faith and shared faith. We resist being spiritually accountable to others.

These are just two "churchquake" zones in the life of the church as it faces the new millennium. These two "plates" are sliding past each other.

As the church moves into the year 2000 it is going to become increasingly critical that Christians absolutely resolve to band together and *stay* together as communities of faith; to be alert to a privatizing, self-serving tendency in modern faith nurture.

The Body needs all its parts

To be Christian means to be a member of a body. No Christian can escape responsibility to another. None of us goes to church for ourselves; sometimes it's possible that you struggle within yourself, and maybe you ask each other, "Do I really have to go to church?" Yes, you do! Not just for yourself, but you go for others as well. You need them; they need you.

So, to pick up that analogy that I mentioned earlier, if church membership is like marriage, then marriage is for life and mutual nurture. Marriage partners serve each other, rather than seeking to be served. In this sacrificial spirit the church prospers and we magnify Christ. When the Lord comes again, there will be a *body* of believers who will greet him.

Thanks be to God.

Bernard De Jonge is pastor of the Ancaster Chr. Ref. Church, Ancaster, Ont.

Stronger protection needed for 'normal farming practices,' say Ontario Christian farmers

Yuppie idyllic view of farming is unrealistic

GUELPH, Ont. (CFFO) — The Christian Farmers Federation of Ontario is calling for stronger protection for farmers from nuisance complaints regarding normal farming practices.

"There are more non-farmers in the countryside today than a decade ago and as a result farmers are experiencing more complaints about their farming practices," says John Markus, president of CFFO. "An increasing number of people now living in rural areas have had little exposure to modern agriculture and can be quite surprised when their vision of the countryside doesn't measure up to reality."

CC FILES

Jasper Vanderbas, a CFFO vice-president, agrees. He says: "Many people moving into rural areas have a pastoral view of agriculture that envisions rolling pastures, rippling streams and quiet surroundings. But that vision of rural areas seems more like a park than an area for intensive economic activity. Manure, corn driers, fans in barns and tractors are the realities."

Act needs strengthening

At its meeting of 22 district associations in Milton, Ont., earlier this summer, CFFO delegates called for a strengthening of the province's Farm Practices Protection Act. Enacted in 1988, the act was established to protect farmers from nuisance complaints regarding farm noise, odor and dust. Recently, the province began a review of the act and issued a discussion paper on various options for strengthening the legislation.

CFFO wants to see the act strengthened in two key areas. First, it wants the list of nuisances opened up to include traffic, light, vibration, smoke and flies. Now the act covers only noise, odor and dust.

"The categories of noise, odor and dust don't go far enough," says John Deelstra, a CFFO vice-president. "There is room to broaden the scope of complaints to a wider selection of nuisances."

Second, CFFO want to see the farm practices protection board's role expanded to include the development of guidelines for municipalities to follow when they regulate the business of farming and the use of farmland. As they restructure, municipalities will be expanding their role in regulating farm business — a situation which many municipal councillors might not be adept at dealing with.

When rural and city culture clash

The CFFO is pleased with other elements of the Farm Practices Protection Act. For example, mediation by government staff on complaint issues works well. Also, the federation is pleased that the farm practices protection board continues to be made up of farmers appointed by the Minister of Agriculture, Food and Rural Affairs.

There are areas the CFFO doesn't want to see opened up under the act. For example:

* Normal farm practices should not be defined by regulation. These practices are always in a state of flux as new technologies and management practices are applied.

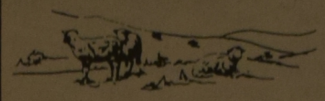
* There should be no prior approval needed under the act for the use of new technologies. There is little to gain from the cost of such a process and serious delays could take place in the adoption of new approaches.

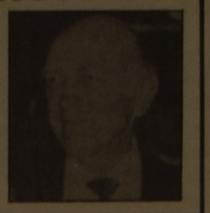
* The Farm Practices Protection Act should not be given precedence over other acts which deal with the protection of the environment.

* There should be no onus of proof on either party involved in a nuisance complaint to prove their case under the act. Instead, the board should continue to hold a hearing of discovery to mediate a solution.

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE





Selling Canadian wheat is a religious act

"I don't want any pimple-faced kid in Ottawa telling me what to do." The bitter sarcasm in the voice on the other end of the phone made me wince. As chair of the Alberta Sheep Commission I was party to a proposal about 10 years ago to investigate the feasibility of a board to sell all market lambs. The man on the phone, though he no longer owned any sheep, could not resist giving us an earful of his religious doctrine. Never mind that the sheep board would be producer-controlled, not government-controlled. Never mind that producers' freedom without a board is minimal anyway because middlemen exert great market power.

That same voice on the phone back then is one of the quoted spokespersons today for the move to do away with the Canadian Wheat Board and its monopoly on export sales of grain. From him and others we hear the same rhetoric spouted religiously: "Stay out of my business."

The Canadian Wheat Board (CWB) came into being at the request of farmers when they were being held ransom by large grain companies. It was economic power concentrated in the hands of a few, versus hundreds of thousands of farmers acting individually. If some farmers held out for prices high enough to provide a future in farming, others could always be found who would sacrifice the future for immediate cash. And so the middlemen, to their obvious advantage, were able to keep farm prices depressed.

The creation of the CWB changed all that. By selling through the board, farmers can pool their grain for volume advantage. They can receive an initial price for their grain making it possible to hold it for the optimum time to sell. Because of large volumes handled by the board, differing qualities of grain can be blended to suit customer need. This is orderly marketing.

Getting rid of wheat and chaff

The present move to either eliminate the CWB or weaken its powers enough so that it will eventually die is revolution. It is removal when only reform is called for. It is throwing the wheat out with the chaff.

There is, however, undoubtedly room for reform of the CWB. Institutions seem to take on a life of their own. Bureaucracy takes control, becomes top-heavy, unreasonably expensive, and less efficient and sharp than it should be. All organizations should be held accountable to those they serve, and so should the CWB.

Reform is anything but overthrow of a useful institution. Some Christians, though, are among the most enthusiastic revolutionaries. One, for instance, went on a highly publicized hunger strike protest against the CWB, in addition to shipping grain illegally across the border. "The Lord will take care of me," he said. The only agricultural reporter in a local farm paper, which also publishes regular evangelistic Bible columns and articles, authored a detailed plan on how to illegally move grain across the border without being prosecuted.

Earthkeeping, a prairie organization which does Christian thinking on agricultural issues, says farmers have the right to decide how their products should be marketed. That is an understandable and acceptable statement. But by what majority of farmers should the future of such a nationally important body as the CWB be decided? Should farmers alone make that decision when wheat, for instance, is a multibillion-dollar export for Canada, affecting many lives?

No repairs for Humpty Dumpty

This is also a Humpty Dumpty situation. Supposing the loss of the CWB is seen, down the road, to be a colossal mistake, there will never be enough farmers, even if they are all of one mind, to have the political clout to bring it back. When conditions change, as they are likely to, back to where export sales depend primarily on crop failures elsewhere in the world, we will have lost the superstructure and experience we had in an international sales agency which existed to serve Canadian interests.

Looking about in society the current move against the CWB is no wonder. There is general unrest. There is an angry mood about; it opposes authority and resists order. Intelligence or prudence are not the first orders of the day. There is a blind faith in self, business, or just a feeling that things will work out well on their own. In short, religious belief, Christians for sure have no place bowing down there, let alone taking a leading role.

I hope, Christians will be able to make a meaningful contribution to the debate by advocating working together to bring about an equitable, orderly and stable system for farmers and Canada for the long term.

Vern Gleddie owns a sheep ranch near Edmonton.

On the job with freelance illustrator Lisa Ringnalda

Christians in Careers

Nandy Heule

"Do what you love and the money will follow," advises a well-known slogan. But in the '90s, when almost a decade of post-secondary education isn't buying graduating lawyers or young medical doctors any fast tracks into flashy careers, it takes a brave and dedicated person to be visionary. But Lisa Ringnalda has dreamt about being an artist since she was a little girl. That's why she spent over six years in post-secondary education to make her wish come true — and the money might just follow.

Name: *Lisa Ringnalda*
Age: *Twenty-something*
Job: *Freelance illustrator*
Location: *Barrie, Ont.*

Lisa Ringnalda refuses to be a stereotypical starving artist.

This young illustrator is ready to sell her work and will knock on the doors of art directors at Canada's leading newspapers, publishing houses and even non-profit organizations to do so.

"There's a feeling in the fine arts community that as soon as an artist starts selling her work outside an art gallery, she has sold out," says Ringnalda. But she doesn't buy the "art-for-art's sake" line.

A range of clients

She recently sold an illustration to the travel section of Toronto's *Globe and Mail* and has received repeat work from Wycliffe Bible Translators and also an order from a Grand Rapids, Mich., greeting card company.

After four years in a fine arts program at Calvin College, Grand Rapids, Mich., Ringnalda left in 1992 with her degree but without a sense of direction. For as long as she could remember, she had wanted to be an artist, but her bubbly personality and positive outlook didn't seem to jive with what she perceived to be the dark and gloomy attitude of many artists.

"The goal of the fine arts is really to be in your own artistic world and to make art for yourself and a small group of other artists," says Ringnalda; but she adds that she wants more, not the least of it a reasonable paycheque. To that end she enrolled in Toronto's Ontario College of Art and completed a two-year degree in 1994, which she says set her up for a commercial career. "I learned what will sell and why."

Technique fits her personality

Ringnalda uses a relatively rare illustrator's technique to make her bright, bold images. On one of the last days of a class at OAC, she was introduced to what's known as "ink resist," a technique in which the artist uses a thick, water-color paste and India ink. The ink can't blend with the waxy paste, creating a pattern on the paper which might remind one of a sunny, stained glass window.

When she saw the technique demonstrated, "it just clicked," says Ringnalda. She loves the resulting brightness and the bold contrasting black lines. "My art stirs up very positive feelings in me. I'm celebrating God's creation."

Although she recognizes that she's been granted a cheerful, upbeat personality, Ringnalda also feels that as an artist she doesn't have to redeem this world. My faith has set me free and my art can reflect this, she says.

Found her space

Ringnalda and her husband very recently moved from Willowdale, Ont., to Barrie, Ont., where they are living in a brand new house with a nice work space for her studio. Everything is so new, the grass isn't even in, and Ringnalda, who used to attend Willowdale Christian Reformed Church, is still checking out her community. Never mind. For the moment, Ringnalda is living her childhood dream. "I'm doing what I wanted to do all my life and the fact that I'm actually doing it is great."

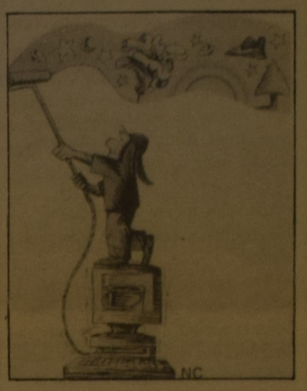
Nandy Heule is a writer and publisher in Brampton, Ont., who tries to build bridges between generations through the publication of life stories.

A recent illustration by Lisa Ringnalda

Kids get 'drawing power' from art software

TORONTO (NC) — Want to unleash your children's artistic talents without dripping paint on the carpet? They can paint to their heart's content with computer drawing programs.

Natalie Schweizer, an 11-year-old from Prince George, B.C., loves playing with Magic Canvas, an IBM Multimedia Studio title that came already installed on her family's computer. Magic Canvas lets children choose from 28 different predrawn "canvases" and then fill them in using colorful "buckets" of "paint." The program also has "crayons" in many different



sizes, and more than 300 "stamps" which add figures to scenes.

Six-year-old Kevin Everett of Vancouver enjoys Broderbund's KidPix, which children can use to create richly textured drawings by choosing from an array of wacky "brushes" like Splatter Paint, Galaxy of Stars and Drippy Paint. When they want to start afresh, they can clean off the screen in one big "Boom!" with a "firecracker."

Crayola Amazing Art Adventure by MicroGrafx lets younger children explore and create in their own art-nook, designed as a creative kid's dream bedroom. Like most art programs, the drawing tools can also sound off with strange effects, including gurgles, pops and spits. It's easy for kids to create everything from pictures to certificates, word puzzles and badges.

There are many other popular drawing programs available, including Flying Colors by Davidson & Associates, PC Paintbrush by SoftKey International, and Suzy's Zoo, by Gryphon Software. Suzy's Zoo lets children create their own background, stick on images and insert words so that every picture does indeed tell a story.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Marriages

BRONS/EGGINK:

Mr. and Mrs. Andy and Rita Brons invite you to share in the joy of the marriage uniting their daughter

LORIANNE AMY

to

GEORGE

son of Mrs. Jenny Eggink and the late Mr. John Eggink.

This celebration of love will be on Saturday, Aug. 17, 1996, D.V., at 4 o'clock p.m., at Mountainview Chr. Ref. Church, Grimsby, Ont.

Birthdays

POSTHUMUS:

Eestrum, Fr. - Alphen a/d Rijn, Z.H.
Desboro and Owen Sound, Ont.

1906 August 24 1996

ANDRIES-ANDREW POSTHUMUS

With special joy and thanksgiving to God we look forward to celebrating this occasion with our father and mother.

We, his wife and his children and their families, wish him a most joyous birthday and pray that God will bless him and care for him in the future as He has done for the past 90 years.

Mrs. Hermiena Posthumus-Nagtegaal
Wietse & Avelina Posthumus — Ottawa
Andrew & Karen, Kathy & Bill, Paul
Rita & Tom Taylor — Newmarket
Laura Lee, Leah & Peter, Theresa & Owen, John
Hennie & Joe Hilverda — Guelph
Lynne & Ron, Kim & Alan, Lisa, Mark & Melanie (fiancee)
Leni & Piet Vanderkooij — Bradford
Gwen, Cynthia & Lucky, Andrea, Peter John
Helen & Mike Dykstra — Clinton
Ruth Anne & Erick, Phyllip & Denise, Micheal & Jody, Andrew & Irene, Karin & Mark
Herman & Brenda Posthumus — Owen Sound
Dana & Shane (fiance), Scott
Andrew & Laurie Posthumus — Peterborough
Rob, Lee

and 24 great-grandchildren.

There will be an open house at the Owen Sound First Chr. Ref. Church, 4th Avenue W., on Aug. 24, 1996, from 10 a.m.- 12 noon. All relatives, friends and acquaintances are welcome. Best wishes only.

Anniversaries

HANK and ELS KUNTZ
(DEN ENGELSE)

invite you to celebrate their 35th wedding anniversary with them. There will be an open house, the Lord willing, on Saturday, Sept. 7, 1996, from 3 p.m. to 5 p.m., at the Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Road, Etobicoke, Ont.

God has blessed us indeed and our children share in our gratitude.

Gerard & Jane Kuntz — St. Catharines
Caleb, Logan, Reuben
Neil Kuntz — Etobicoke
Lynn Kuntz — Etobicoke
Geoffrey Kuntz — Etobicoke

Our friends' presence would be a real gift to us.

Anniversaries

De Lier Sarnia
1936 August 20 1996

With thankfulness to God, we hope, D.V., to celebrate the 60th wedding anniversary of our parents and grandparents

PETER and JOHANNA BALJEU
(nee KOORNNEEF)

on Saturday, Aug. 24, 1996.

We wish you a happy anniversary, and we pray that God will continue to bless you with His care.

With love from your children:
Jerry Baljeu & friend Debbie — Sarnia
Reina (Irene) & Henk Woudsma — Sarnia
Peter & Rita Baljeu — Windsor
Maria & Hans De Vries — Trenton
Albert & Noreen Baljeu — Sarnia
16 grandchildren and one great-grandchild.

To celebrate this special occasion, there will be an open house on Aug. 24, 1996, from 2-4 p.m., in the fellowship hall of Pine View apartments. Best wishes only.

Home address: Pine View Apartments, 1310 Exmouth St., Apt. #103, Sarnia, ON N7S 3X9

1956 September 1 1996

With much joy and thankfulness to our Lord, we announce the 40th anniversary of our parents and grandparents

GERALD and TRUDY KASTEIN
(nee ORMEL)

Joanne & Tom Johnston — Foxboro, Ont.
Nathan, Kaleigh
Wilma & Kevin McKenna — Frankford, Ont.
Grace & Keith Sage — Belleville, Ont.
Patricia Kastein — London, Ont.

All friends and relatives are cordially invited to help us celebrate this event at an open house at the home of Gerald and Trudy Kastein, 7 Chown Crescent, Belleville, Ont., on Saturday, Aug. 24, 1996, from 1-3 p.m. Best wishes only.

Portage La Prairie London
1951 1996

Thankful to God, we celebrate the 45th anniversary of our parents

ALBERT and GERDA POSTMA
(nee GROENENBOOM)

Congratulations and love from:
Margaret & Marinus Bakker — Auburn, Ont.
Karen, Ruth Anne, Michael
Helen & Fred Gneuchtel — Austin, Texas
Carrie, Krystina, Maryann, Kyle
Janet & Ray Beldman — London, Ont.
William, Andrew, Jocelyn, Mark

Address: 83 Buchan Rd., London, ON N5V 4H6

Look for our Calendar of Events on page 19...

Anniversaries

Congratulations to Jac. and Hilly VanderMeer on the occasion of their 50th wedding anniversary!

Murmerwoude, Fr. Georgetown, Ont.
1946 August 29 1996

"Give thanks to the Lord, for He is good; his love endures forever."

With praise and thanksgiving to God, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents

JAC. and HILLY VANDERMEER
(nee ALKEMA)

the Lord willing, on Aug. 29, 1996. We thank God for their many years together and pray that He will continue to be with them.

Congratulations and best wishes,
Klaas & Ruth Vandermeer — Cambridge, Ont.
Siebe & Mary Vandermeer — Orangeville, Ont.
Dorothy & Harry VanSpronsen — Acton, Ont.
Sye & Elly Vandermeer — Georgetown, Ont.
Janet & Mike Hunnersen — Cambridge, Ont.
Harry & Sandy Vandermeer — McKellar, Ont.

and all their grandchildren and great-grandchildren.

We invite you to share this occasion with them at an open house on Saturday, Aug. 31, 1996, from 2-4 p.m., in the Chr. Ref. Church of Georgetown, on Trafalgar Rd., in Georgetown, Ont.

Best wishes only please.

Address: 401 Delrex Blvd., Georgetown, ON L7G 4H8

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Anniversaries

1961 August 25 1996

With thanks to God we announce the 35th wedding anniversary of our parents

ADRIAN and JEAN VAN GEEST
(nee VANDERBORGH)

We thank God for His faithfulness to you in the past, and pray that He will continue to bless and uphold you in the years to come.

Love from your children,
Jim — Hamilton, Ont.
Sally — Abbotsford, B.C.
Fred — Sioux Center, Iowa
Annette — Mississauga, Ont.

Home address: 291 Morris Street, Box 238, Blyth, ON N0M 1H0

We are pleased to announce that our parents

DICK and NELLIE ROOS
(nee MOELKER)

will be celebrating their 30th wedding anniversary on Tuesday, Aug. 20, 1996, the Lord willing.

Congratulations Mom and Dad! May God grant you many more years of health and happiness together. With much love from your children:
Michelle Roos & Mike Kramer — Kingston, Ont.
Sarah Roos — Brighton, Ont.
Richard Roos — Brighton, Ont.

Home address: Box 602, Brighton, ON K0K 1H0

Interested in placing an ad?
Get in touch with us for details.

Classifieds

Obituaries

"Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Is.41:10).
After a short illness, the Lord in His grace took home to Himself His child

MARIA JOHANNA GUILLAUME-HAGT

Since Oct. 17, 1972, widow of the Rev. Francois Guillaume.
Beloved mother, grandmother and great-grandmother of:
Cootje & Jaap van der Veen — the Neth.
Riek, Jaap & Gea, Margreet & Rinus (Suzan, Jeroen), Marjoke & Loek, Gieneke & Nico, Frans & Anouk
Frank & Ann Guillaume — Thornhill, Ont.
Claudine & Bob, Franklin & Karla Susanne
Betty & Herman Vanderburgt — Oshawa, Ont.
Roland & Loyda (Gabriel, Jessica), Madelene, Ian, Geoff, Mark & Sarah, Marieka
August & Harriette Guillaume — Edmonton, Alta.
Joylene & Joachim, Lisa, Franklin, Tamara
In the Netherlands and Canada she had 17 nieces and nephews.
We are *deeply grateful* to God for the many years of love and care Mom spread to her family and friends! We are now called to carry the torch.
A memorial service was held at Holland Chr. Homes on Aug. 6, 1996.
Correspondence address:
Betty Vanderburgt, 419 Sedan Crescent, Oshawa, ON L1H 3G4

Aalten, the Neth. Victoria, B.C.
Feb. 22, 1904 - July 29, 1996

"My days are like the evening shadow, I wither away like grass, but You, O Lord, sit enthroned forever: Your renown endures through all generations" (Ps. 102:11,12).
On July 29, 1996, the Lord took to Himself our dear father, grandfather and great-grandfather

GERRIT JAN LAMMERS

Predeceased by his wife Elizabeth Johanna in 1980.
Dear father of:
Lynn (Hans) Brinkert
John (Corrie) Lammers
Hank (Jane) Lammers
Helen (Fred) DeJonge
Ben (Lisa) Lammers
19 grandchildren and 23 great-grandchildren.
Survived by one sister Dien in the Netherlands. Predeceased by two brothers, Hans and Wim.
Funeral service took place on Aug. 2, 1996, at First Chr. Ref. Church, Victoria, B.C., Rev. H. Jonker officiated.
Correspondence address:
H. Brinkert, 535 Agnes St., Victoria, BC V8Z 2E3

Obituaries

On Monday, July 15, 1996, the Lord took home unto Himself our much beloved sister, sister-in-law and aunt

WILHELMINA HORENSMA (nee DEBOER)

73 years old.
Knowing that she has been set free from all suffering is our comfort in this time of sorrow.
May the Lord give strength to her husband, Berend Horensma and his children:
Berry & Clara Horensma
Jenny & Brent Westerik
Elizabeth & Rob Kraan
and their families.
A memorial service was held on July 17, 1996, in the Collingwood Chr. Ref. Church, Pastor Walter DeRuiter officiating.
Lovingly remembered by:
Sita VanAsselt — Hamilton, Ont.
Klaas & Hennie Deboer — Owen Sound, Ont.
Gerrie & Kees Stighter — Waterford, Ont.
Jennie & Jack Quartel — Goderich, Ont.
Gerrit & Ricky Deboer — Sarnia, Ont.
Corrie Deboer — Owen Sound, Ont.
Annie & Floyd Hogendoorn — Millbrook, Ont.
Henk & Sina DeBoer — Kitchener, Ont.
and many nieces and nephews.

For Rent

For Rent: 2 bedrooms in a 3-bedroom apartment. Charmingly renovated, 1869 church. Living room, dining room, kitchen, private entrance. Utilities included, 10 min. to downtown Hamilton, Redeemer, Dundas, 15 min. to Mohawk, McMaster, Brantford.
Call (905) 648-4987.

For rent: Toronto. Basement apartment available immediately, separate entrance, off street parking, air conditioning, close to TTC. $500 per month.
Contact (416) 245-6240

UWO Students: furnished, bachelor basement apartment in family home. Private bath. Walk to university. Very good for student.
Phone (519) 438-1242

Personal

Widow, 72 years old, likes companion her age or to 75 years old. Writing OK. Please write to **File #2650, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

Church News

Christian Reformed Church

New clerk:
— Immanuel CRC, Hamilton, Ont.: Mr. Gordon Hornsveld; (905) 679-6539.

Calls accepted:
— to First CRC, London, Cand. Geoffrey Vandermolen. As of Sept. 15, Geoffrey Vandermolen's address will be: 29 Emery St., London, ON N6C 2C7.

Classis meeting:
— **Classis Eastern Canada** will meet in regular session on Oct. 22-23, 1996, at Calvin CRC, Ottawa. All agenda materials must reach James Kooistra, Stated Clerk, by Sept. 7, 1996.

Send your questions to **Peter and Marja.**

Confidentiality is assured.

Teachers

BRANTFORD, Ont.: Brantford Chr. School invites applications for an **Educational Assistant** to work in the Grade 1/2 classroom for 2 3/4 hours per morning, five days per week. Please forward applications no later than 3:30 p.m., Friday, Aug. 30, 1996, to:
Mr. Chris Vander Veen, Principal
Brantford Chr. School
7 Calvin Street
Brantford, ON N3S 3E4
(519) 752-0433

ORILLIA, Ont.: Elementary teacher sought. Possible part-time, leading to full-time position, at the junior/intermediate level. Only those granted interviews will be contacted. Please send resumes to:
Orillia Chr. School
Att. Principal
P.O. Box 862
Orillia, ON L3V 1G6

Accommodation

Attention McMaster Students! 3-Bedr. furnished apartment. Suitable for 2 or 3 females. With security, close to bus, 15 min. from campus. Must be Christian, non-smoker. Have references ready regarding cleanliness and carefulness; even from mother will do.
Call (905) 525-8268

Bed & Breakfast

Best Bed & Breakfast

- Clean rooms • Good homecooked food
- Traditional Dutch hospitality
- Specializing in 4-7 days stays for the elderly or those without transportation
- We arrange a super vacation with daytrips to attractions and sightseeing tours

YOUR HOSTS, HANK AND EVA KRUYF
261 Nottawasaga St., Orillia, ON L3V 3K5, (705) 326-4274
1-800-348-5907

Job Opportunities

Seeking a Pastor

Fellowship Chr. Ref. Church in Brighton, Ont., located on the north shore of Lake Ontario, is seeking **a pastor** to minister to a congregation of 115 families and 50 singles. We are a diverse community of believers committed to glorifying God in worship. We seek leadership committed to Bible-based preaching and teaching, pastoral care and supportive fellowship. This pastor should embrace our vision for growth, equip believers for faithful service, and share Jesus with our community and world. If you feel that God may be calling you to such a challenge, please send inquiry and/or profile to:
Stuart Couperus, R.R. #3, Brighton, ON K0K 1H0.
Phone: (613) 475-3717 or Fax: (613) 966-1252.

MARKETING MANAGEMENT POSITION

Interested in a full-time marketing management position in a dynamic team-oriented Christian publishing organization? For the qualified individual, **CRC Publications**, an agency of the **Christian Reformed Church in North America**, offers a creative and challenging marketing opportunity in a professional fast-paced marketing department.

Responsibilities include the following: setting and meeting revenue goals for assigned CRC Publications products; marketing research; assist in product planning and pricing; developing and implementing product promotion strategies; evaluate promotion effectiveness. The successful individual must be mature, highly motivated, able to work in a team environment and have proven abilities in the field of marketing. In addition, the individual must possess effective interpersonal, written and oral communication skills.

Candidates should have a college degree in marketing or communications, with several years additional experience in marketing. Experience in marketing publications helpful.

Compensation and position level commensurate with experience and education.

For a challenging career in marketing, respond with a letter of interest, resume and salary requirement by **August 30, 1996**, to:

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave., SE, Grand Rapids, MI 49560

Classifieds

Job Opportunities | **Job Opportunities** | **Job Opportunities** | **Job Opportunities** | **Vacations**

ADMINISTRATIVE ASSISTANT (Contract full-time)

The **Christian Reformed Church in North America (CRCNA)** has a temporary contract full-time opening for an administrative assistant in **World Missions - Canada.** The qualified individual must have demonstrated ability to handle administrative functions while possessing working knowledge of the Christian Reformed Church and its agencies. The primary responsibility is to provide administrative support and office management for World Missions - Canada, and assist the director of World Missions - Canada in the administrative work.

High school diploma with training and/or at least two years professional experience in an office environment with a demonstrated ability in WordPerfect for Windows.

A detailed job description is available upon request. For consideration, submit a copy of your resume or application by September 6, 1996, to:

Director of Personnel
Christian Reformed Church in North America
P.O. Box 5070, Stn.LCD1, 3475 Mainway, Burlington, ON L7R 3Y8
(905) 336-2920/Fax (905) 336-8344

CHURCH RELATIONS AND DEVELOPMENT ASSISTANT (Contract full-time)

The **Christian Reformed Church in North America (CRCNA)** has a temporary contract full-time opening for a church relations and development assistant in **World Missions - Canada.** The qualified individual must have demonstrated ability to handle administrative functions while possessing working knowledge of the Christian Reformed Church and its agencies. The primary responsibility is to provide administrative support to the director of CRWM and to co-ordinate the services and resources to the local churches.

High school diploma with training and/or at least two years professional experience in an office environment and public relations/media with a demonstrated ability in WordPerfect for Windows.

A detailed job description is available upon request. For consideration, submit a copy of your resume or application by **September 6, 1996,** to:

Director of Personnel
Christian Reformed Church in North America
P.O. Box 5070, Stn.LCD1, 3475 Mainway, Burlington, ON L7R 3Y8
(905) 336-2920/Fax (905) 336-8344

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar:

J. Snijders
651-4 Ave. E.
Brooks, AB T1R 0H4
Phone: (403) 362-4052 or
(403) 362-2653

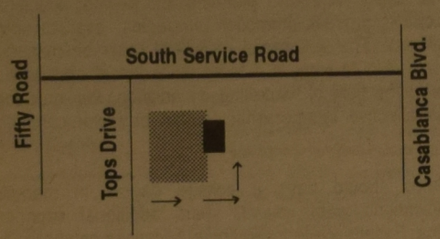
GOING TO HOLLAND FOR VACATION?
Why not rent a VACATION APARTMENT
and visit family and sight-see at your leisure.
CENTRALLY LOCATED
near APELDOORN.
year-round accommodations.
FOR BROCHURE OR
MORE INFORMATION CALL
Harold or Nellie at
(905) 985-7891 or fax us at
(905) 985-0195.

Miscellaneous | **Miscellaneous** | **For Sale** | **For Sale** | **Miscellaneous**

NEW

TOPS
Wholesale Cash & Carry

623 South Service Road
Grimsby, Ont.
(in rear of building)



Cheese, groceries, candy, chocolates, biscuits at wholesale prices.

SAVE! SAVE! SAVE!

FOR SALE

A Jubilee Fellowship CRC fundraising project.

Two brand-new, semi-detached homes, quality-built by Prinsen Homes in the Carlton/Vine area, **St. Catharines, Ont.**

Price per semi $97,900 **(net of G.S.T.)**

Very unique design. Partially-finished basement with roughed-in bathroom. Abundance of closet space. Seven-year HUDAC warranty. Extra-deep lot. Close to all amenities. No land transfer tax and 5% down for first-time home buyers.
Call **Ron Vahrmeyer** (Frank Penner Real Estate) at **(905) 646-3565** or **Gary Prinsen** at **(905) 935-7690.**

DCA Travel — Holland Travel Professional

Toronto 416-224-5211
Toll-Free (Canada wide)
1-800-667-2525
Fax 416-224-0842
Grimsby 905-945-3301
Burlington 905-522-8602
Emergency Service Available
Business & Vacation Travel

ADA REALTY LTD.
2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
(403) 473-8149
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

The Living Word
Sermons for reading services.
Contact:
R. Vander Ploeg Secr./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Classifieds/Events

Miscellaneous	Miscellaneous	Events

CHRISTIAN SCHOOLS NEED CHRISTIAN TEXTBOOKS

The CCEF supports the cost of developing Christian textbooks for your local school.

Your financial support will help us in our publishing program. Your gifts are tax deductible.

CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.

Fred R. Vander Velde
Executive Director

2621 Cavendish Drive
Burlington, ON L7P 3W6
(905) 336-5619,
day or evening.

ATTENTION: ALL SUBSCRIBERS!
Don't forget to inform us when you move.

It is becoming increasingly important that you fax/phone/write us whenever you plan to move or have moved to another address. **Canada Post charges us a fine for any returns.**

Canada Post will not forward to another address any publication mail **even if you have made an agreement with your post office requesting that all your mail be forwarded.** Such mail is returned to us and **we get charged for it.**

The fines are a real nuisance and can be substantial. So we need your help to avoid them. We kindly ask for your co-operation in promptly notifying us. And please take a minute to check the label on your CC copy to see if your current address is correctly shown. If not, please inform us. **Thank you for your continuing support!**

Circulation Manager
Christian Courier.

L.D.C.S.S. Alumni Picnic

Saturday, September 14, 1996,
from 2-6 p.m. (rain or shine), on school grounds.

All former students are invited.
Pack a picnic, bring a friend, a spouse and/or your family and join classmates from the '60s, '70s, '80s and '90s.

Info.: (519) 455-4360;
Fax (519) 455-4364.

Bed & Breakfast

Beautiful Niagara Falls.
A pleasant 15 min. walk to the Falls.
Friendly home, nice rooms. Superb breakfast. Dutch spoken.
Mike & Joan Havinga
(905) 358-3534

ATTENTION! ATTENTION!

When you fax your display or classified ads to us (particularly anniversaries and obituaries), please type them and check spelling BEFORE you transmit the text.
Thank You.

HURON CAMPUS MINISTRY
of Classis Huron

The Church in the Woods
Waterloo Christian Reformed Church

warmly invites all new Waterloo-area students, their parents and friends to a

STUDENT WELCOME SERVICE

SUNDAY, SEPTEMBER 8, 1996, at 10:30 a.m.

After the service, information about Huron Campus Ministry and Grace Christian Fellowship at the University of Waterloo will be presented and an excellent luncheon provided.

Please contact **Chaplain Graham E. Morbey at (519) 886-1474 or (519) 884-1970, ext. 2739,** for further information and assistance.

The Waterloo Christian Reformed Church is located at 209 Bearinger Road, Waterloo, Ont.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Aug. 24-25 Service of ordination of Ruth Hofman, M.Div., on Sat. Aug. 24, at 7 p.m., First CRC of **Toronto**, 67 Taunton Road. Communion service Sun. Aug. 25, at 10 a.m. More information: (416) 766-9600 (Rosanne) or (416) 481-4912 (Church office). (#)

Aug. 25 Dutch worship service led by Rev. Henry R. De Bolster, 3 p.m., CRC, **Ancaster**, Ont.

Aug. 25 Rev. John E. Top, who will be retiring Oct. 1, will preach his farewell sermon, D.V., at 3 p.m., Chr. Ref. Church, Mount Brydges, Ont. Info.: (519) 657-5259 (#).

Aug. 31-Sept. 2 Reunion of the YPS, First CRC, **Toronto**, Ont., on the occasion of the 40th anniversary. Info.: (416) 225-7376 or (416) 225-5217 (#).

Sept. 14 LDCSS Alumni Picnic, 2-6 p.m. (rain or shine) at the school, **London,** Ont. Info.: (519) 455-4360 or fax: (519) 455-4364 (#)

Sept. 21 Annual "Camp Shalom Fall Fair," 10 a.m.-4 p.m., R.R.4, **Cambridge**, Ont. Admission: canned goods for the local food bank. Lots to do for young and old, and great food! Watch for ad. For info. call John and Irene at (905) 689-8062 (#).

Sept. 25 Celebration and open house in honor of the retirement of Rev. and Mrs. Peter and Anne De Bruyne, 7:30 p.m., Mountainview CRC, **Grimsby**, Ont. Rev. De Bruyne will preach his farewell sermon at 9:30 a.m., on Sunday, **Sept. 29**, at Shalom Manor, **Grimsby**, Ont. (#)

Sept. 28 "Praise and Worship Conference" with Grace and Colleen, First CRC, 310 Kingscourt Ave., **Kingston, Ont. Info.: (613) 542-8350 or 389-5050.**

Oct. 3 Open house and welcome for Rev. and Mrs. George and Frieda Van Arragon, 2:45 p.m., Shalom Manor, Grimsby, Ont. Rev. Van Arragon will be installed as Chaplain at 9:30 a.m., on Sunday, Oct. 6, at Shalom Manor, **Grimsby,** Ont.

Oct. 6 Dutch worship service led by Rev. Jerry J. Hoytema, 3 p.m., CRC, **Ancaster**, Ont.

Oct. 30-Nov. 2 "Free to Serve," celebrations will be held **Oct. 30:** Jubilee Auditorium, **Edmonton**, Alta., and **Nov. 2:** Redeemer College Auditorium, **Ancaster**, Ont. For details, see ad in C.C., July 5/96. (#)

Nov. 1 "Christian Festival Concert," by the choirs and brass of the Ontario Chr. Music Assembly, directed by Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Also featuring Andre Knevel and Sander Van Marion (organ and piano) and Marjorie Ginczinger, soprano. A truly exciting event! Tickets/info.: (416) 636-9779 (#).

Nov. 17 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

*The **Guelph Christian Reformed Churches** and*
Immanuel Christian Fellowship
invite
University and college students with their families
for worship and fellowship
September 8, 1996, at
10 a.m. — New Life Christian Reformed, 400 Victoria N.
10 a.m. — First Guelph Christian Reformed, 287 Water St.
All students, their parents and friends are invited to a barbecue at 12 noon at
First Guelph Christian Reformed Church.

Immanuel Christian Fellowship
(a campus student fellowship)
welcomes new and returning students to join us on Wednesday evenings in Room 334 University Centre, 5:00-7:30 p.m.
For more information contact:
Rev. Ed DenHaan, Campus Minister
(519) 824-4120, ext. 2392
Tanya Kooger tkooger@uoguelph.ca

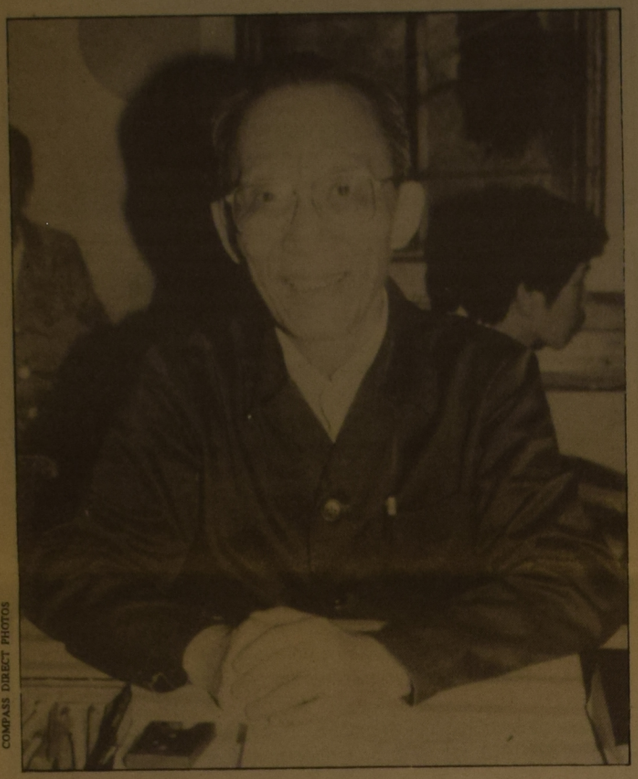
Welcome to Guelph. Lets get acquainted!

Profile

The Lion behind the Lam(b)

Alex Buchan

They told me he was a great spiritual giant of China, a living legend of Christendom, famed for his endurance and boldness. He spent 20 years in prison during the Cultural Revolution,



COMPASS DIRECT PHOTOS

Samuel Lam: a modern-day Daniel.

and has been interrogated 18 times in the last six years. "Brother," said one man who took me aside, "to meet him is like meeting the prophet Daniel — he's so bold, his witness will change your outlook on life."

This modern day Daniel did not live in a vast court, but a little house on a grimy backstreet in Guangzhou (Canton) called Damazhan. Nor was his name a mighty one. He was called Lam, Samuel Lam.

I entered his house through a staircase no wider than my shoulders. On the first floor of his home was nothing but pews. On the second floor was nothing but pews and a pulpit with a table below it. Above the pulpit was a large map of Israel, and recessed into the walls were large fans.

He came toward me, emerging out of what seemed to be a closet. Dapper and small, he spoke English fairly well. He sat me down and smiled. Five other foreigners came in loaded with Bibles. He sat them down too and began to talk. I pulled out my notebook and wrote at the top: "A Seminar with Daniel."

He cleared his throat and began with a question. "Have you all read my biography?" We mumbled rather sheepishly that we hadn't. After handing copies all around, he licked his thumb and peeled off a small sheet for each of us. "Our schedule," he announced.

It was a schedule of the week for his house church. We began to study it but he said, "No. I explain. We meet four times each week, same message, different group." He counted off with his fingers as he spoke: "Four hundred people each time; that's four plus four plus four — sixteen hundred people every week." Then his face went all serious: "But next week, I preach on the Second Coming of Christ, so I add one extra meeting on Thursday." He laughed delightedly, "That's four plus four..." and off he went like a child reciting multiplication tables. I broke in before he could give us the annual totals.

"What are you preaching on these days?" I asked him. He looked at me uncertainly, as if he hadn't understood, but then he said, "Is the world to be destroyed?" Whether that was a title of a series or not, I never knew.

He stopped and asked us suddenly, "What's the 5,713th verse in the Bible?" Incredibly one women knew the answer. It's Deuteronomy 30:4: *The Lord your God will bring you back into the land that your ancestors possessed.* He smiled at the woman, "I ask that question to so many, and only 17 know the answer, now you are the 18th." His conclusion? The Second Coming is very near.

The other visitors were staring at him with rapt expressions, muttering and nodding their assent. *There must be something more to him than this,* I insisted to myself. *He's a Daniel, remember, not an eccentric numerologist!* He began to hand out pictures of himself with famous people who had visited him over the years. He had a Ronald Reagan pen, and couldn't resist explaining in a numerical sequence, "Ronald Reagan sent me a pen in 1986, then in 1987 he sent me a Bible, then in 1988 he sent me his picture, and then in 1989, no longer in office. Ha ha."

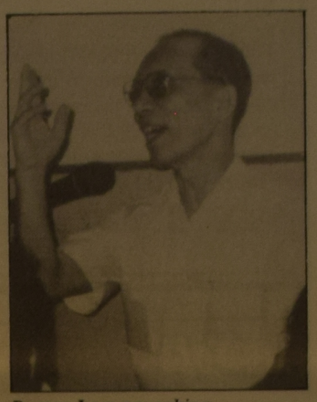
Surviving persecution

Like most of China's house church leaders, Samuel Lam is a survivor. A Canton native, he was delivered miraculously from diphtheria at age five and always saw himself as specially given over to God's work. Sent to Hong Kong for an education, he had to flee the city when the Japanese invaded during World War II. He spent the war cutting hair and witnessing for Jesus to his customers — two jobs for which he had no formal training.

After the war he came back to his family's home in Canton and began a church, but he was arrested in 1955 and jailed for a year and four months, released, then jailed again in 1958. Accused as an enemy of the people for refusing to join the official state-controlled Protestant church, he spent 20 years in jail, the last 15 of them working in a coal mine in a cold northern province.

He was holding up 10 fingers now and saying, "See, that's a miracle." He explained that his job in the mine was to couple the coal cars. It was very dangerous work, with most prisoners losing their fingers before a few weeks passed, and many losing their lives by being crushed. He never lost one finger in 15 years.

In 1978 he was released from jail, came home, and immediately began tutoring a student in English. His pupil converted to Christ, brought some of her relatives, and the church was underway again. By 1990 it was 400 strong. He was called in by local police and religious affairs personnel and asked why he would not register his church. He answered that the official Protestant church was politically



Pastor Lam preaching

controlled, and therefore was not a church in the eyes of God. A church must only obey and glorify Christ. In the 1980s this went on many times, but in 1990 authorities actually attempted to close his church down. They confiscated all his assets and forbade him to hold home meetings. So he held prayer meetings. The congregation grew to over 1,000 Christians, many of them young people who yearned to see that kind of courage modeled.

Fearless

I counted the number of interrogations since 1990 to be 18, the latest being November 1995. The number of interviews pressuring him to join the Three Self church came to at least 21, and five time his home has been raided by Public Security Bureau officials. Yet just like its pastor, the church survives and grows, unbowed and still determined to be a house church no matter what the cost.

No wonder he makes so much of the numbers. They represent the victory of God over the forces of oppression, proving for him that the Kingdom is superior to the State. I looked closely at his face and said quietly, *You are sitting here after 20 years in jail, still fearless, still energetic, still praising God.* It was remarkable to be so near a human being this resilient.

Lam had finished handing out the photos. I leafed through them again and pondered his uniqueness in running the only native house church in China that loves to have foreigners visit. This was a talk he has given hundreds of times, and will give many times more. Why? I think that Lam has made Damazhan the antidote to the official propaganda of the Three Self leaders, who are free to travel the world proclaiming that Bibles are plentiful, house churches are insignificant and persecution is minimal.

Lam cannot travel abroad, but his open house to all Westerners renders us without excuse. No one can visit China and say, "I did not hear of any persecution," if they visit Lam. No one can say, "I don't believe the house churches are that huge," if they visit Lam. Indeed no one can say, "I never had the chance to experience a house church or to hear their perspective," if they visit Lam.

Develop the mind to suffer!

I asked him what his message to Western Christians would be. "You must realize that the key to all growth is suffering... the more suffering, the more growth." *But what if we are not persecuted?* "You must develop the mind to suffer." *How?* He told me a story of how he has trained his 10 co-workers to have a small bag with a toothbrush and other essentials always packed so that when arrest comes they will be ready. *But how do we develop the mind to suffer?* I pressed him. "Pray," he said. "And don't murmur, and don't complain."

Yes, I was changed. A lesson fiercely New Testament in its lineage burned itself into me through this encounter: that we preach most powerfully through what we do, not what we say.

Samuel Lam is remarkable because of his faithfulness in prison, his fearlessness in front of the authorities, his untiring giving of himself sacrificially to that church, and his openness to welcome all to his fellowship. That is the lion behind the lamb.

Alex Buchan is Asia bureau chief for the Christian News Service Compass Direct.